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THE

Evidence of things not ſeen:

OR,

The Immortality of the Human Soul,

And

The Separate Condition thereof in the Other World,

ASSERTED AND MADE MANIFEST:

In Oppoſition to the ſpreading SCEPTICISM and INFIDELITY of the AGE.

IN TWO DISCOURSES:

The Firſt on 2 Epiſt. *Tim.* Chap. I. ver. 10.
The Second on the Parable of DIVES and LAZARUS, St. *Luke* XVI. from the 19*th* Verſe to the End of the Chapter.

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LONDON,
Printed for *Thomas Speed*, over againſt *Jonathan*'s Coffee-Houſe, in *Exchange Alley* in *Cornhill*, 1701.
Price One Shilling.

BRITISH MUSEUM

The PREFACE to the Reader.

AN Endeavour to obviate and put a Stop to the ſpreading Growth of Scepticiſm and Infidelity, is an undertaking neither ſo Criminal, nor ſo Inconſiderable and Unneceſſary, as to ſtand in need of an Apology, and therefore I ſhall make none for it; I wiſh the Deficiency of the Performance were as well Excuſable: I hope the Neceſſity of the Attempt with reſpect to the urgent Occaſion thereof, Barefaced Infidelity, may in ſome ſort Apologize for the Imperfections of the Work.

I pretend not to have produced any New Arguments in Proof and Confirmation of a Life to come; I judge the Subject long ſince Exhauſted: All I offer at, is only this, to ſet forth Old Evidences of a Future State, in a clear Perſpicuous Light of Conviction; to urge 'em Home, and put my Proofs cloſely and compactly together; and in fine to Omit no one Argument of the Doctrine to be Proved and Confirmed, that is Cogent and Perſwaſive: Which aimed at End, whether I have Attain'd or no, and Acquitted my ſelf well of my preſent Undertaking, is to be left to the Determination of other Perſons Judgments, not of my own; I Pray God to give a Bleſſing to this Meanneſs of my Endeavour; for without the Concurrence of the Holy Spirit, to Illuminate and ſet home Convictions upon the Underſtanding, the beſt Management of Arguments will prove Abortive and Unſucceſsful; but in Conjunction with the Influences of Divine Grace, Imperfect Defective Performances in the Cauſe of God and Religion, ſuch as theſe preſent Eſſays, being honeſtly Deſign'd, may Attain their deſired End, the Conviction and Converſion of Infidel Debauchees.

The Second Diſcourſe which treats on the Parable of Dives *and* Lazarus, *may, I think, have ſo much ſaid on its behalf; that tho' there have been ſeveral former Diſcourſes upon the Subject, yet is it handled in great meaſure after a Different Manner from any thing which has hitherto been Publiſh'd: the Doctrinal Obſervations inferr'd from the ſeveral Parts of the Parable, are, I think, Natural and Proper Inferences; and the Enlargements I have made upon them, are, I hope, what I Deſign'd 'em, Clear and Full Confirmations of each Particular Doctrine: In ſhort, there is matter of Speculation Entertaining and Delightful to the Underſtanding, as well as Matter of Perſwaſion and Practice, Directive to the Will and Bodily Powers, intermix'd throughout the whole Performance.*

What I have Diſcourſed concerning both the Preſent and Future Place and Seat of Puniſhment to the Damned, pag. 39. *and what alſo concerning the Particular Way or Manner wherein the Conflagration of the World may be performed,* pag. 40. *I Propoſe them (as far as they are my peculiar Sentiments, ungrounded in Scripture) as Probable Hypotheſes and Conjectures only on each Subject; and as ſuch only do I deſire that they may be Taken by the Peruſers of them.*

And if any Perſon ſhall think that I have carried the World's Conflagration too High, having ſaid, pag. 40. *that it will reach from the Firmamental Heaven downwards; or that the Luminous Orbicular Bodies in the Firmament will ſhower down Streams and Flouds of Fire upon this Earth; let him who Objects againſt*

This, but conſider theſe Texts; Pſal. 11. 7. Pſal. 50. 3. Pſal. 97. 3. *And how our Lord Jeſus is ſaid to* be Revealed hereafter from Heaven in flaming Fire, taking Vengeance on them that know not God, and obey not the Goſpel; 2 *Theſſ.* 1. 8. *And how St.* Peter *makes a Compariſon between the Deſtruction of the World by Water, and by Fire,* 2 Pet. 3. 6, 7. *and what he ſays at* ver. 12. *of the ſame* Chapter; *eſpecially let the Objector conſult* Iſaiah 34. 4. *and* Mark 13. 24, 25. *and he will find that it will both rain down Fire from Heaven at the laſt Day, and alſo that the fiery Diſorders and Confuſions of the Day of Judgment, will reach and affect the whole Hoſt of Heaven; the Sun, Moon, and Stars in the Firmament: And conſequently, that I had ſufficient Ground and Authority from Holy Scripture, for Aſſerting the ſo largely Extenſive Conflagration of the World, as that afore-mention'd.*

But after all that has been ſaid in theſe two Treatiſes, perhaps ſome Men may ſtill remain Unconvinced and Diſſatisfied: As far as I have been Deficient in giving the Arguments I have uſed their due Weight and Light, I am Accountable for want of Conviction in the Minds of my Readers; but if they expect Greater Evidence than the Arguments themſelves urged on behalf of another World, do, in their own Native force, amount unto, then I ſay, that the fault lies neither in me, nor in the Convincing Proofs of Religion, that Sceptical Perſons remain unperſwaded of the Truth and Reality of its firſt Principles. All Truths are not Capable of the ſame Evidence and Proof; and if Men look for Senſible Demonſtration, or Phyſical and Mathematical Evidence of the things Abſent and Inviſible of another World, they unreaſonably look for more Evidence than the Nature of the things to be proved will poſſibly Admit of, be they never ſo true: And 'tis equally Abſurd not to Believe upon Sufficient Evidence, or upon as much as the Nature of the thing to be proved will Bear; as to Believe without any Evidence at all, or without Enough to beget Belief; ſo that too great Backwardneſs in yielding Aſſent, and a groundleſs Infidelity, is every whit as much to be condemn'd for an irrational Act, as is a groundleſs or over-forward Credulity. If we will not reſt Satisfied with a Certainty of Faith ſufficient to take away all Reaſonable Doubt to the contrary, we muſt continue Unconvinc'd of a multitude of things in this Preſent World, as well as in the Future one, which we never Saw or Beheld.

We have not, 'tis true, by Arguments ariſing barely from Natural Reaſon, any more than Moral Demonſtrations, or high Probabilities of a Future State; but yet theſe are ſufficient unto Belief, becauſe ſufficient to Remove all Diſtruſt; and with regard to which Moral Evidences, Men of Senſe are in common Prudence bound to Act, or they muſt not Act at all in a great part of the Affairs of this Life: And if Faith upon the Inducement of Moral Arguments be Rational, with reſpect to the Concerns of this World, where Higher, even Senſible Evidence may be had; then certainly Faith upon the Motives of Moral Credibility is as Rational with reference to the Affairs of the other Life, which being an Abſent and Inviſible State, can Admit only of Moral Proof and Evidence; or of Divine Proof from Revelation, which is the Greateſt and moſt certain Evidence; becauſe God the Revealer can neither Deceive, nor be Deceiv'd.

Lawrence Smith.

The Evidence of things not ſeen;
OR,
The Immortality of the Human Soul Aſſerted.

2 TIM. I. 10.

And hath brought Life and Immortality to Light through the Goſpel.

THE firm unſhaken Belief of a Life to come, of Rewards and Puniſhments in the other World, ſuitable to our Behaviour and Deportment in this, being the very Cardinal Point of all Religion, the main foundation of our Hopes and Fears extended beyond the Grave, the greateſt Awe upon Mens Minds and Conſciences, the principal Motive of Piety and Virtue, the moſt powerful Reſtraint from Vice and Wickedneſs; it being alſo a matter of the higheſt Concern and Importance to us, whether we ſhall live for ever in another State of Bleſſedneſs, or after a few Years, Days, or perhaps Moments hence, die like the Beaſts which periſh, and ceaſe to Be as if we had never been: It cannot certainly but be a Diſquiſition very acceptable to Human Nature, as well as to the good Chriſtian, to enquire what Evidence we have of a future State, that 'tis really exiſtent, and to be expected by us.

Eſpecially is ſuch an Enquiry the more neceſſary in an Age wherein this chief Principle of Natural, as well as reveal'd Religion is call'd in queſtion; and wherein Men living like Beaſts, to quiet Natural Conſcience, would fain perſwade themſelves they ſhall die like Beaſts alſo, and be no more in another State. When the Socinian on the one hand, teaches an extinction or loſs of Being in the wicked after Death, the exact Doctrine of the Stoick; and the partial Infidel on the other ſide averreth the Sleep or Inſenſibility of the Soul both in good and bad perſons, from the time of their Deceaſe hence until their Reſurrection; and when we have Books Publiſh'd, that Heaven and Hell are quite other States and Places than what we have hitherto taken 'em to be; and your Sadducees or compleat Infidels, deny any future Exiſtence of the Soul after Death, and ſay there is no Angel, no ſeparate human Spirit, nor any Reſurrection of the dead Body; when theſe Fundamental Errors, ſubvertive of

all Religion, are broach'd and maintain'd in the World, and what is more, in a Chriſtian Kingdom and Nation; undoubtedly it importeth us Stewards of the Myſteries of God, and of the Principles of Religion, to obviate what we can the ſpreading Errors, and to apply Antidotes to hinder our People being infected with the contagious ſpiritual Diſtempers: The Subject therefore of my preſent Diſcourſe, ſhall be the laying before you the moſt convincing Proofs of our Souls ſurviving the diſſolution of our Bodies, in a ſeparate ſtate of Life and Immortality; which that our Saviour hath brought to light more undoubtedly through the Goſpel than ever it was before, my Text aſſures us, and I proceed to endeavour the proving it.

Firſt, By ſhewing what degree of Light manifeſting a future State, the Light of Nature, or bare Reaſon, unaſſiſted with Divine Revelation, afforded, and doth ſtill afford.

Secondly, What further Evidence of an After-Exiſtence the Law of *Moſes* yielded the *Jews*.

Thirdly, What greateſt Evidence of all, proving and confirming this point of a Life to come, the Revelation of the Goſpel affords us Chriſtians.

I. Firſt then I am to ſhew, what degree of Light manifeſtiug a future State, the Light of Nature, or bare Reaſon afforded, and doth ſtill afford.

1. And here I take my firſt riſe in proving another World, or a Life after this, from the Nature of God; whoſe Divine Goodneſs, Holineſs, Wiſdom and Juſtice, either of them ſingly, and therefore certainly all of them together ſtrongly induce us to believe, that he will one Day make an evident Diſcrimination betwixt thoſe who now worſhip and obey him, and thoſe who worſhip him not, but diſobey him; that he will infinitely reward and recompenſe the former, and as ſeverely puniſh and repay with Vengeance the latter: For ſeeing that his Omniſcience and Omnipreſence render him an exact Knower and Obſerver of whatever is done by us here on Earth, and conſequently a Being fully furniſh'd and qualifi'd for the calling us to an after-reckoning, and for the proportioning to us Recompences agreeable to either our good or bad Actions, he throughly knowing them all; nay ſeeing that God's Juſtice, Wiſdom, Holineſs and Goodneſs in ſome ſort neceſſarily require, that he adjuſt ſuitably to mens Performances theſe his Divine Retributions; and yet there being, in the general, no viſible appearance of any ſuch equal Diſtribution in this life, good and bad events happening here alike unto all or moſt men,

to

to the Righteous and to the Wicked, to the clean and unclean Person; nay, Virtue oftentimes now meeting with the Rewards of Impiety, and impiety enjoying the Fruits and Recompences proper to Virtue. Therefore doth it necessarily follow that things should be better adjusted some other time; and that a difference should then be put between Virtue and Vice: which if not done in this World, 'tis to be expected to be done in another: as certain to be done then and there, as that God is Just, Wise, Holy, and Good; and if an evident discrimination of the Godly and Wicked, as to the fruits of their respective doings, be certain in another state, then 'tis as certain that our Souls are Immortal, and survive our Bodies.

2. I prove there is a future State, or a Life after this; as from the Consideration of the Nature and Attributes of God, so likewise from a Consideration of the Nature of our own human Souls, and of their natural Capacity of surviving our Bodies, or subsisting apart from them; which Immortality of the Soul in Man, I infer from its Spiritual and Incorporeal Substance: For being of a purely spiritual Nature, the human Soul has no extended Parts, and therefore cannot be divided or separated into any; being also a Spirit, it cannot be assailed by any external violence arising from material Agents, nor suffer from any evil Accident which might befall it from without; and containing likewise as a Spirit, nothing of the matter of the Elements, nor of their contrary Qualities, which render all Bodies corruptible, it is out of danger of a Dissolution, through the mutual conflict of differing humours; and consequently the Soul of Man involving no Seed or Principle of Corruption in it self, and being unsubject also to any external force or injury offer'd it, 'tis naturally Incorruptible, Immortal: I say naturally; because God no doubt who gave the human Soul its Being, and Capacity of outliving its Body, may put an end to its existence by Annihilation, whenever he pleases. As the opinion of some is, he does so put an end to the Souls of Bruits; which having sense and simple perception of Objects, nay some kind of Phansie and Memory, and something Analogous to Reason likewise, are suppos'd by the former Persons to have a Principle different from Matter in them, and to be somewhat more than mere Cartesian Machines.

But not to dispute this now, whatever becomes of the Souls of sensitive Animals (supposing 'em to have any thing of a spiritual Nature) whether they naturally perish of themselves upon death of the Bruit, or are Annihilated by God Almighty; yet Man evidently

having ſuch a Principle within him as is immaterial, capable of exiſting ſeparate from its Body, (as I ſhall inſtantly prove him to have;) we have reaſon to believe God will permit it to exiſt Immortally; both from the many promiſes he hath made thereof in his written revealed will; from his Declaration of judging us in the Life to come, after the Reſurrection; and likewiſe from his eſſential Attributes, of Goodneſs, Wiſdom, Juſtice, and Truth.

Now as to the ſpirituality of our Souls, I Judge this manifeſt from their being Underſtanding and Thinking exiſtences; endu'd with ſelf-reflection, a faculty of Arguing, and of inferring one thing from another: For as much as 'tis impoſſible to conceive, much more to find, how bare matter, let it undergo never ſuch ſubtile Refinings, nimble motions, or various changes, ſhould yet be capable of but ſo much as ſenſe and imagination, much leſs of Cogitation and Reaſoning; we therefore finding in our ſelves a thinking underſtanding mind, muſt neceſſarily infer 'tis of a different Nature from our Bodies, *viz.* a ſpiritual Being, and as ſuch, incapable by any natural means of extinction.

From alſo the human Soul's power of aſcending above material Objects and Repreſentations, and its framing ſome, tho' imperfect Conceptions of things immaterial, as of God, Angels and the ſeparate Souls of men; from likewiſe its abſtracted ſpiritual compariſons of things, compounding, dividing 'em; judging of their Relations, mutual Reſpects, Agreements or Diſagreements; from moreover the Soul's Metaphyſical Notions wholly ſeparated from Matter, of Univerſals, *Entia Rationis*, and the like; from its vaſt extenſive comprehenſion unlimited by any thing of this viſible material Creation; from the capacity of our Underſtandings to comprehend ſo many, ſo different, nay contrary things as they do, and yet to keep the conceptions of them diſtinct and unmingled; from the ability that our Souls have to remember paſt things at never ſo great a diſtance of time, to connect and compare 'em with the preſent occurrences, and thence to frame conjectures of the future; which conjectures are ſometimes ſo certain, that they ſeem almoſt Prophecies; from our Souls quick vivacity or acuteneſs, in finding out ſo many excellent Arts, and induſtrious myſteries; in poliſhing, improving, and piercing deep into ſo many occult Sciences, and difficult intricate Matters: from laſtly, The Soul in man, its giving life and motion to the Body, and not receiving them of it; from its having a capacity of Guiding and Governing, and not of being Guided and Govern'd

Govern'd by it; from its self-determining Power, by which when it pleases it can contradict and determine quite counter to all Bodily Inclinations, and desires, excited by any immaterial impressions; nay of two material impressions entring in at the Senses, can Will and Chuse opposite to the strongest and most prevalent of them: from all the foregoing Capacities and Natural Endowments of the rational Soul, I infer it to be a spiritual Incorporeal substance. For what has Body to do with such sublime, penetrating, and excellent faculties, as those of our minds? Or what have bare sensitive corporeal faculties to do with such subtil, Spiritual, and Comprehensive operations as those of our Understanding? Is not the Principle which is owner of them, necessarily more than Matter? All whose motions are insensible to it self, unreflected on by it self, unavoidable, unchosen; made only by external Force and impulsion: But to Think and Reason, to fly beyond sensible Apppearances, and to form Notions of spiritual immaterial Beings; to compare, compound, and divide things; to chuse or refuse freely; to judge of abstracted Relations, mutual Respects, Agreements or Disagreements of different Objects, to deliberate on a train of Consequences not yet in Being, nay perhaps which never may be; is no immediate impulse of Matter, is above its utmost power and capacity, tho never so differently modified, refined, and exalted; is the sole act of a spiritual Being, and consequently of an Incorruptible, Immortal one.

For if our Soul were Corporeal, how could it have any conception of spiritual Substances, of spiritual abstracted Ideas, and Relative Comparisons of things, which are Notions absolutely separated from Matter? There is required some proportion between the faculty Apprehending, and the Object to be Apprehended, to render it Apprehensible; if therefore onr Soul the faculty Apprehending were material, how could it apprehend things purely spiritual? How could it abstract and separate from Matter in its cogitations, and form conceptions having no alliance to Matter? must not that Man be a very Bruit, who imagines that the faculty whereby we apprehend that there is a God, dispute of a spiritual eternal Essence, and of its infinite Properties and Perfections, of Angels also, and separate human Souls; differs nothing but in a various modification of Parts, in a more exalted degree of vital Heat, and Rarefaction of our Blood and Animal Spirits, from the Powers and faculties of irrational Beasts?

3. God who made us, has implanted several things in our Nature, which

which have an evident Tendency and Relation to another life, and which render us as capable of an after-account and Recompence, as 'tis poſſible we ſhould be render'd capable.

1. For Firſt, As concerning the things bearing a manifeſt Reſpect to another life, the deſire in all men of living in ſome one part of them without End, and of having their Beings Commenſurate to Eternity, is I ſuppoſe of this Nature; as is alſo the natural vehement Abhorrence which is in us, to a ſtate of Annihilation; which deſire of Immortality, and ſtrong averſion to its contrary, evidenceth it ſelf by a great ſolicitude and carefulneſs in us, extending to what ſhall happen after our Deceaſe; and putting us upon projecting for the future Preſervation of our Names and creditable Memories, by our 'Building ſtately Houſes, 'Atchieving noble Exploits,' writing Learned Books, *Procreating of off-ſprings to keep up our Families, and the like: Now this anxious concerning our ſelves with what ſhall befall us after our Deaths, ſeems to me no obſcure Preſage or Indication that we die not wholly when we depart hence; but looks as if 'twould ſome way or other appertain to us hereafter, what ſhall be done to the things once belonging to us; or at leaſt as if we ſurviving in another ſtate, ſhould be pleaſed therein with the Recollection that we left all things well behind us here: For in vain is the deſire of poſthumous Memory and after-exiſtence inſerted into our Nature, if there be not another life to gratifie that deſire, and anſwer thoſe expectations; but God creating and enduing his Creatures with no appetites in vain, theſe our deſires conſequently and hopes of Immortality, undoubtedly have their proper Objects of gratification really exiſting.

2. Another thing in the very Frame of our Minds having reſpect to an after-ſtate, is the Law of Nature originally written in our Hearts; by which we have diſtinct and clear Notions of certain moral differences of things eſſential to their Nature, whereby we conceive them good or bad, not only upon a natural account, but alſo upon an higher, *viz.* a Religious one; which ſentiments of the eternally moral difference, and diſtinguiſhableneſs of actions, into Virtuous or Vicious ones, we find no other Creature beſides Man endow'd with; and yet by his having ſuch a Rule of his performances, we cannot but conceive him obliged to Govern himſelf according to it, and accountable whether he does ſo or no: Now to what end ſhould Man be either obliged to obſerve this Rule, or to render an account of his having, or not having obſerved this Law of his Mind, were he de-

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sign'd an Inhabitant of this World only? The Morality of Human Actions imprinted on our Souls, seems to me to bear a reference to somewhat more than the things of this Natural Life, and strongly to infer another more spiritual one.

3. Moreover Man being a Creature endow'd with freedom of Choice, whereby to act agreeably or disagreeably to the aforesaid Law of Nature, or the distinguishing Notions of Moral Good and Evil inserted into his very Frame, is by this his Liberty of Will made yet more respecting and capable of a future State of Divine Reckoning with him; inasmuch as his free power of self-determination in the choice of this or that Moral Object, renders all his Actions properly his own, either virtuous or vicious, either rewardable or punishable; and consequently a free Agent's Actions (as is Man) being his own proper Actions, are to him alone Imputable, and bind him over to the Answering for them either in this World, or in the other: But it often happening that vicious Actions go unpunish'd, unaccounted for in this Life, therefore there must be another for them to be Accounted for in; as I proved in my first Argument, drawn from a consideration of the Divine Attributes.

4. Furthermore, the apparent strife and combate of Reason against the corporeal Appetites in Man, (which even *Aristotle*, and other Natural Philosophers, as well as St. *Paul*, have plainly acknowledged) affords a manifest Evidence that their Natures differ wholly and absolutely; for since there is no shadow of such Contest and Reluctancy in Brutes, which follow the conduct of their Sensuality without any restraining Principle, or inward check of Mind, and that the same is found in the most dissolute Men, in whom the Powers and Faculties of Reason, if they subdue not Mens inordinate Passions and Affections, yet they will cause the Indulgers of them to condemn and give Verdict against themselves on the account of their indulgence: It hence follows, that this conflicting Faculty, Human Understanding, which wars against the sensitive Inclination, must be of a quite different nature from Sense and Matter, must derive its Original from something that is naturally destitute of Sensuality, and consequently which is not corporeal, even from a spiritual Substance: For were a Man all of one Piece, and made up of nothing else but Matter, these bodily sensual Motions would never check or controul themselves; but if Reason and they proceeded from the same material Principle they would amicably Accord and Agree, not struggle with one another, or by their own Strength endeavour to bring the one

one into subjection to the other: The Principles therefore of these mutual Conflicts are naturally different, as different as Flesh and Spirit, and that makes their struggles and Tendencies different; things of the same Nature using to agree and unite together. And if any Man can conceive these conflicts between Reason and the sensitive Appetite to be nothing but a meer fighting of the male-contented Pieces of Matter one against another, each striving for Superiority and Pre-eminence, I should not think it worth my while to argue with such a Person; as looking upon him to be endued with no higher a Soul, than that which moves in Beasts and Plants; or that he made no higher use of his, than they do of theirs, as it should seem by his low and mean conceptions concerning his own spiritual Powers and Operations.

4. Besides, 'tis farther provable that there is a Life after this, or that the Soul of Man is immortal, in that it would reflect a Disparagement on God's Goodness and Wisdom, as well as on his Justice and Equity, for him to have made Man, the noblest part of his visible Creation, in his own Image, with a rational Soul, with Liberty of Will, with an universal Empire and Dominion over all things here below, with a capacious Memory, and unbounded flight of Thought and Invention, with a kind of infinity of Desire, and an inbred Longing after a future State; in vain, I say, has God made Man such an excellent Creature, considering there are several of a much inferiour rank (such as Crows, Daws, Ravens and Eagles) which far surpass Man in continuance here on Earth, in vain was he created, were he a Being of this Life only; were he to take a walk of a few Years only on the Surface and Stage of this World, and then to cease his Existence; and were there no after-Condition to suit those his desires of Immortality, to correspond unto and Satisfie those his longing Expectations of future Bliss and Glory.

5. But further yet; The troublesome Rebukes of Conscience, and fearful Forebodings of after-Punishments, which the generality, if not all wicked Men, much against their Wills, are more or less possess'd with upon the Commission of any wilful and heinous Crime, does evidently appear an Instinct or natural Anticipation in Mankind, directly respecting a future State, and most powerfully inferring its Existence.

For altho' we suppose the Sin which occasioned this Terrour of Mind, to have been committed in secret, so that no Punishment from any one on Earth could be suspected to arise therefrom; altho' likewise we suppose the Person offending to have been so great and potent

tent, that being unaccountable to any Mortal he needed not have feared Temporal Punishment, altho' his Sin had been never so manifest; yet even in such Cases and Instances as these, we are inform'd by History, that Conscience has exerted its terrifying Power, and that neither the closest and most conceal'd Sinners, nor yet the most potent and unaccountable ones(witness the *Roman* Emperours *Tiberius*, *Nero*, *Caligula*) have been able to escape the inward Threats and Lashes of their Minds for having offended. Now what ail'd such Persons to reflect on their past flagitious Practices with Horror and Affrightment of Soul, were there not something within them which suggested an after-Account and Reckoning? and were not the Upbraidings of their Consciences, a kind of *Preludium* or Emblematical Representation of the Judgment to come?

For to say that these guilty Fears and Accusations of a bad Conscience, or comfortable Excusings and Acquitments of a good one, both evidently relating to expectations in another Life, owe their rise to custom of Belief, and the prepossessions of Education, and have not their foundations in the natural and primitive Endowments of our Souls, is a precarious Assertion, without the least shadow of Reason to back it; for if the Terrours of Conscience, and dreads of a future Reckoning, to be met with more or less in all Mankind, upon the commission of any great, known, and voluntary Wickedness, were the Product of Institution or Instruction only about such an after-State of Accounts; how then comes it to pass, that the most rude and uninstructed Nations, such as the barbarous *Indians*, *Brachmans*, and savage *Americans*, are possess'd with the Prenotions of another World, and with the Rebukes of their own Consciences upon doing evil?

All Men no doubt are desirous to be deliver'd from these Terrours of Mind, by reason of their giving 'em much disquiet; and consequently they are willing without question to hearken to any propos'd Remedy against them: How then comes it to pass, either that Men have been so easily receivable of these vain Terrours, seeing we naturally repel things which give us Disturbance; or having receiv'd them from Education about a future Reckoning, how is it that contrary Education and Instruction should not drive out these Fears and self-Condemnations from our Minds, and rid us of all Jealousies of an after-Account for our Offences? One Education one would think might do as much as another, *viz.* unteach what another had taught, especially since 'tis wicked Mens desire and interest to be untaught

it; and ſince alſo there have been ever ſome People in the World, ſuch as *Epicurus* and his Followers, who have profeſſedly endeavour'd to deliver Men from Affrightments and Accuſations of Conſcience, but who could never yet accompliſh ſuch their wicked Ends and Deſigns.

Now is it not a ſtrange thing, that they which would imprint (according to our Scepticks) ſuch vain and groundleſs Fears in the Minds of Men, as of future Retributions ſuitable to our good or bad Actions in this Life, ſhould have ſucceeded ſo happily and univerſally therein, notwithſtanding all the natural Averſions in us to ſuch dreads of Mind, and to expectations of future Judgment and Puniſhment, if we have done evil; and that they who would deliver us from ſuch tormenting Anticipations of Opinion, could never effect this their purpoſe, altho' they had the deſires of the wicked on their ſide, *viz.* that there might be no after-Account, and had the aſſiſtance alſo of natural Prophaneneſs to favour them in the attempt? A Propenſity to which I fear there is in a very great part of Mankind: And yet nevertheleſs the number is ſo ſmall of thoſe who have reſcu'd themſelves from the diſquieting Preſages of Conſcience, as ſhews theſe Preſages to be Natural, and the Attempt to get rid of them vain and fruitleſs; indeed ſo vain, that perhaps there never was one Perſon that became abſolutely free from thoſe Anticipations of Mind concerning a future State; no not even *Lucretius* or *Epicurus* himſelf.

Nay the Univerſality of this Belief of a Life to come, and of the conſequent fearful Reflection on our paſt evil Actions, tho' never ſo conceal'd and unaccountable here, can certainly be aſcrib'd or owing to nothing elſe, than the general Dictate of Nature, and Anticipation of a future Reckoning; for what is Univerſal in all the individuals of any ſpecies, 'tis rational to conclude is Natural to 'em, not foreignly ſuperinduced; and what is Natural to all Men, is from God the Author of their Nature, and what's from him muſt needs be no vain thing: He being neither capable of deceiving, or of being deceiv'd.

Now if the Soul of Man be not Immortal, and Accountable in another Life for its Actions performed in this, how hath ſuch a fancy enter'd our Minds, and been able to become ſo deeply rooted in them, that there is no Perſwaſion more readily Entertain'd, more firmly Believ'd, more difficultly Relinquiſh'd, more univerſally Aſſented unto than this? Not only the *Greeks* and *Romans*, the more refin'd

refin'd and polish'd Nations have been possess'd with this Opinion, but the Barbarians and less civilized People have equally had this Persuasion of the perpetual duration of their Souls: Now whence had Men this so general and universal, so firm and lasting, stedfast and unalterable Belief, but either had the Notion created with and impress'd upon their Spirits in the Primitive Original of them, and so had it immediately from God; or else had the Opinion derived from the first Parent of Mankind, who conveyed it down to his Descendants, and they to their Posterity, and so on by an uninterrupted Tradition! And altho' this Tradition has been alter'd in diverse manners through lapse of Time, yet the principal part thereof, the Belief it self of the Soul's Immortality, hath such a foundation in Truth and in Nature, in universal Consent, and uninterrupted Tradition, in the Suitableness and Correspondence it bears to our rational Faculties, and to their plainly spiritual and immaterial Operations, that it has been impossible for many Ages of Time, which ordinarily decays every thing else, to prevail against it, or at least wholly to deface it out of Mens Minds; which proves the Opinion Natural, and if so, from the God of Nature, and if from him, True, and having a foundation in Reality; his Goodness, Justice, and Truth obliging him to impress no Notion on our Souls, which has not its groundwork in the real existence of things.

And thus have I endeavour'd the shewing what Evidence of another Life the bare Light of Nature, or Reason unassisted with Divine Revelation, affordeth.

II. But if the Arguments hitherto used are not fully and thoroughly convincing of the great Point in dispute, *viz.* of the Being of a Future State; I have a farther and most undeniable Evidence thereof, with respect to us Christians, and that is the Assurance we have of it from Divinely inspired Scripture.

I call this Evidence of another Life arising from Divine Revelation an Assurance of such an After-Condition, because if evidently contain'd in the Word of God, it cannot but be true, the Revealer thereof being so, and it being impossible for him to be otherwise.

Now that the Doctrine of a Future Being is evidently and peremptorily asserted in Holy Writ, I proceed under my second general Head to shew.

And first from Proofs of it taken out of the Old Testament; for as to what is affirmed by some, that all the Blessings which God promiseth under the *Jewish* Dispensation, are of Temporal good things

only, which have no farther reſpect than to the Duration of this preſent Life, and that therefore there can be no certain Proof of the human Soul's Immortality drawn from the Law of *Moſes*; were it ſo as theſe Men affirm, that *Jewiſh* Covenant would have been altogether in vain and to no purpoſe; inſufficient to have incited thoſe to Obedience, to whom it was propos'd as an Incitement: For I dare confidently aſſert, that of all thoſe Perſons who are Recorded with Praiſe under the *Moſaick* Inſtitution, for religiouſly obſerving it, not one did attain, I do not ſay a perfect Felicity of the preſent Life, ſo long as it laſted, in Recompence of his Piety; but not ſo much Temporal Enjoyment as might countervail the Afflictions and Miſeries which he ſuffer'd: Inſomuch that God himſelf by atteſting the Patriarchs, and other Holy Mens conſtant Obſervance of his Statutes and Ordinances under the Law, ſhould have Accuſed and Condemned himſelf of being deficient towards them, had he made them no Promiſes of better things to come, ſince they forſook their own Country at God's Command, and lived ſlenderly, if not miſerably for the greater part of their Days, in a foreign and ſtrange Land: Nay their very profeſſing themſelves Pilgrims and Strangers on Earth, declared (as the Apoſtle St. *Paul* argues) that they look'd for a better Country, and better Recompences, even Heavenly ones. And this was the Reaſon, as the afore-cited Apoſtle ſaith, why God
Heb. 11:16 was not aſhamed to be called their God; *viz.* becauſe he hath fully made them amends for all their Sufferings, or fallings ſhort of Bleſſings in this Life, by conferring on them an Eternity of Bliſs and Happineſs in the other: For elſe thoſe Words of *Jacob*, *Few and evil have been my Days*, would have been an Eternal Reproach to God's Promiſes and Providence over good Men, had *Jacob*'s Reward in this World been all that he was to expect for his Obedience therein. There remains therefore a Reſt and Recompence to the People of God in the other World; which the *Jews* could not but expect, their Patriarchs having all dyed in the Faith, as perſwaded of the Promiſe of another Life.

I ſhall further add in Confirmation of the *Jews* being acquainted with the Expectations of their Souls ſurvival in a Future State, that altho' this great Truth of the Exiſtence of our Souls ſeparate from our Bodies, was more ſparingly and alſo more darkly and implicitly contain'd in the Law, than at preſent under the Goſpel, yet was it much more plainly and aſſuredly taught by the *Moſaick* and Prophetical Diſpenſations, than by the bare Light of Nature.

As

As for instance; 'twas taught the *Jews* not only by obscure Types and Figures, representing that other State, such as were the Tree of Life in the Garden of *Eden*; the goodly Land of *Canaan* promised to their Forefathers, and enjoy'd by their Posterity; the Seventh Day of *Jewish* Rest and Divine Worship, call'd their Sabbath, and the like; all which were instructive Symbols and Prefigurations of a future State of Everlasting Life, of a Celestial *Canaan*, of an Eternal *Sabbatism* or Day of Rest in the highest Heavens: But it was moreover evident to the *Jews* that there was an after-Existence, from the signal Instances and Examples of some among them, who were immediately Translated out of this World into the other, without their seeing of Death; such were the Prophets *Enoch* and *Elias*: As also from the more numerous Instances of others, who were recall'd to Life again after being dead; which shew'd their Souls to exist after their Separations, or else how could they have return'd unto and been reunited to their Bodies?

Besides, this After-State was taught the *Jews*, from Promises made to the Patriarchs of future good things, much excelling those they enjoy'd, which more excellent things they never lived here to possess; and therefore must be supposed to inherit them in some other State; for where else would be the fulfilling of the Divine Promise? From God's calling himself also their God, after that they were Deceas'd and Buried; which argues they were not wholly extinct and perish'd, when hence departed: And likewise from several, tho' less express and plain, because Allegorical Texts of both their Law and the Prophets, the Obscurities of which latter Divine Writings, *viz.* the *Jewish* Prophecies, clear'd up more and more, the nearer was their Approach to the Sun of Righteousness his Rising, our Blessed Saviour.

III But however the most explicit and obvious Discovery of Life and Immortality was reserv'd for the Glorious Light of the Gospel; which that it was, is the Third thing I undertook to prove.

'Tis here in the Scriptures of the New Testament that the Texts proving a Future Life are much more numerous and evident, the Promises of it much more manifest and explicit, the Description of the other World, and of the Joys and Miseries therein much more lively, particular, and in a manner Geographical, than any elsewhere; the Instances also of Persons return'd from the other World into this, by a miraculous Resurrection from the Dead, much more frequent

frequent and abundant, much more obvious and undeniable than any recorded under the Law.

'Tis here in the Goſpel God hath openly and frequently declar'd his Eternal Purpoſe of Judging us hereafter; 'Tis here he hath confirm'd his Declaration with ſuch a particular Delineation of the Perſon whom he hath appointed Judge, of the State and Grandeur of his Coming to Judgment, and of the ſeveral Circumſtances and manner of his Proceeding amidſt this great Act of Judicature, as may well ſerve both to aſſure us of the Truth of ſuch a Divine Reckoning with us; and may alſo awaken our Souls unto the happy making Proviſion and Preparation for its Approach.

Doubtleſs there can be now no Ground for queſtioning a Future State, after that God hath plainly ſaid in innumerable Places of Holy Scripture that there is one; and hath alſo given full Aſſurance hereof, in that he has Rais'd his Crucified Son from the Dead: For what Man who conſiders his Saviour's Riſing again, after having been dead and buried for the ſpace of three Days, can reaſonably doubt whether a Soul can exiſt ſeparate from its Body, and be again reunited thereunto? Or who that conſiders Chriſt viſibly Aſcending into Heaven in the Preſence of many credible Eye-witneſſes; and then further contemplates the conſequent Glorious Proof of his being alive, and in great Power there whither aſcended, evidenc'd by his ſending thence the Holy Ghoſt ſoon afterwards upon his Diſciples, according to his Promiſe: Who, I ſay, conſidering this, can doubt whether there be another World beſides the preſent one? or whether we ſhall not Aſcend thither where our Head is gone before to prepare places for us his Members?

Theſe two notorious Matters of Fact, *viz.* our Saviour's Reſurrection and Aſcenſion, prove a Future State, and the Exiſtence of Human Souls ſeparate from their Corporeal Subſtances, much beyond any other Arguments whatſoever; for they are not only highly probable Proofs, but were ſenſible Demonſtrations to thoſe that ſaw them, whoſe Fidelity in relating 'em we have not the leaſt Reaſon to ſuſpect, they confirming and ſealing the Truth of theſe their Relations with their Blood.

And then beſides the more prevalent convincing Efficacy of this Evidence for an after-Condition, ariſing from Matter of Fact in the Perſon of our Lord; 'tis moreover ſuch a Proof of the Point in hand, as that the weakeſt and ſimpleſt Perſon may apprehend it, and

ſuch

such also as the cavilling Objections and Sceptical Surmises of the wittiest Infidel can never evacuate or confute; 'tis able to bear down all Atheistical Doubts, or even Reasonings themselves far before it, and to reign triumphant alone, without any other assisting Arguments on its side.

I have now done with the Proofs and Evidences both from Reason and Scripture, from the Light of Nature and the Law of God, which we have of a Future Existence; what remains of my Discourse, is only to beg your Patience while I make some Improvement of the whole I have deliver'd, by applying my self to three sorts of People.

First, To those, who that they may be thought cautious and wary Persons, not easily imposed on, would seem at least to question this fundamental Doctrine of a Future Life, notwithstanding the Apprehensions thereof are Natural, and so indelibly imprinted on their Minds, that nothing can totally erace them.

Secondly, To those who Profess indeed the Belief of another World, but however are not so Influenc'd by that Belief in their Lives and Actions, as they ought to be.

Thirdly, To those who both Believe, and religiously Prepare for a Future State.

First, I begin my Address to those who would seem to doubt of a Future Life. And altho' I hope better things of all here present, and withal things which accompany Salvation, not exclude from it, as doth wilful Unbelief in any one necessary Point of Religion; yet give me leave however, both with respect to the spreading Infidelity and Scepticism of the Age we live in, and for the better confirming in the Faith of this Article of the Life Everlasting those who are already Believers thereof, to represent unto you a little the great Folly and Imprudence of disbelieving another World, or so much as doubting and calling its Being into question.

Let then our Scepticks, who do not absolutely deny, but suspect, and are not fully satisfied of a Future State, Consider; That 'tis one thing to Doubt of a Future Life, another thing to Prove its Non-Existence; but of a pure Negative, such as the Assertion of No-after-Condition, there can be no Proof given, unless they could evince the Affirmative to imply a Contradiction; which the Questioners of another World can never make good against it, neither did they ever pretend the doing it.

Let them consider furthermore, whether to Demand of us strict Mathematical Evidence, Uncontroulable Demonstration, of a thing

Absent

Abſent and Inviſible as is another Life, that is to require more Evidence than the Nature of the thing to be proved, were it never ſo true, will poſſibly admit of, be not an highly unreaſonable Exaction? Whether a Proof of the Matter in Diſpute, ſo great and convincing as to leave no room for a rational Doubt, ought not in reaſon to ſatisfie 'em, without undeniable, inconteſtible Evidence? Whether that Evidence which they expect, *viz.* ſo ſtrong and overbearing a one, as even to force Aſſent, and conſtrain Conviction, would not take away all the Commendableneſs, all the Vertue and Reward of Faith, and convert it into an unchoſen Belief, into a neceſſary Science? Whether they have not much more reaſon to Believe, than to Disbelieve a Future State; all the ſolid ſubſtantial Arguments lying on the Affirmative ſide, and nothing but bold Denials, over-wiſe Jealouſies, and vain Surmiſes on the Negative? Whether they the Doubters of a Life after this, are not of all Men the moſt credulous (notwithſtanding their pretended Caution) in believing there is no other World, or at leaſt ſuſpecting it, upon ſlight Grounds, wild Diſtruſts, and bare Perhapſes, without any reaſonable Proof or Aſſurance that 'tis not. Nay, againſt the Dictates of Reaſon, of Scripture, and of Conſcience; againſt the univerſal Conſent and Authority, of all Ages and Nations, Civil and Barbarous, Learned and unlearned, only becauſe they wiſh and would have no After-Life, their preſent wicked one having render'd it their ſole Security there ſhould be none, and conſequently their Dread and Terror to expect one.

But however let theſe Diſtruſters of a Future State conſider, that their Danger in doubting it, is never the leſs becauſe they will not open their Eyes and ſee their Danger; that ſuch Doubts much hinder their Safety and hazard it, as obſtructing their Preparation for Futurity; that all Diſtruſt or even Disbelief of another World, ſuppoſing it to be, will never Extinguiſh its Being; that our Fancying things to be, or not to be, will neither give them an Exiſtence where 'tis not, nor deſtroy it where it is: That they can never arrive to a full Aſſurance there is no after-Life, becauſe ſuch an Aſſurance can be derived only from Experiment made thereof, but of things to come and inviſible (they remaining ſuch) we can have no ſenſible Trial; how then can our Scepticks be certain there is no Future State, before they go hence to make the Experiment? Nay, the Doubters of a Life beſides this, can never make out their Doubts, and be aſſured there is none, unleſs they could pretend to Omniſcience, to a Knowledge of whatever is Poſſible or Impoſſible; but

Omniſcience

Omniscience being God's incommunicable Property, it must Remain still that there may be a future State, and where then is the Prudence or Security of distrusting it?

Were the Doctrine of a World to come much less Proveable than it is, were it a Moot and Disputable Point, having an Equality of Evidence for and against it, nay were there the far greater Evidence on behalf of Infidelity; yet unless that Preponderancy of Argument were clearly Demonstrative of the utter Impossibility of an After-Life, that bare Possibility of its Existence remaining, a wise man would not hazard his Eternal Salvation on the Disbelief, or so much as unproviding Diffidency thereof.

In short; let the Questioner of his Soul's Immortality, and of a Second Subsistence, consider that the Notion of a Being after this is so Innate and Congenit, at least so Connatural and Agreeable an Opinion to the Frame of his own Mind, that there is no getting wholly Dispossest of it, but inward Misgivings lest there should be such a State will be ever and anon Startling and Disturbing him; That the better and more prepared a Man is for the Life to come, so that he finds no Cause within himself to question it, the more firmly and undoubtingly he believes it; That the Doubters of another World, nay absolute Denyers of it in time of Health and Prosperity (when Business, Sensuality, and a Confederacy of Sceptical Associates intercept sober Reasoning, stifle Conscience, and keep them up in Infidel Distrusts;) do however at the near Approach of Death and an After-life, Believe, Fear, or at least shrewdly Suspect such a Condition: That supposing the Non-Existence of a Future State, yet by making Virtuous Provision for it here, we have Consulted best our Temporal Happiness of all sorts; our Health, our Wealth, our Peace of Mind, our Credit and Reputation; and have provided too for the main Chance, and most important Concern hereafter: And should there in the End be no future Eternal Blessedness, all our Prejudice will be only a Disappointment of our Hopes and Expectations, without any Grief or Trouble attending it; because (on the Supposal of no other Life) we shall be utterly extinct, and consequently Insensible; but the perilous Hazard the Infidels of this Doctrine of a World to come Run is infinite; even their Everlasting Damnation, should it prove True that their Souls Survive their Bodies.

But secondly, I address the next part of this Application to those who Profess indeed the Belief of a World after this, but however

contradict their Profeſſion, by not ſuffering that Belief ſo *Reforming-ly* to Influence their Lives and Actions as it ought to do.

They live as if this was the only Life, or as if the other were not worth the Seeking after, or as if they were Sure of it, whether they ſought and labour'd after it or no: They are taken up chiefly with minding the Profits, Pleaſures, Honours, and Preferments here below, and with indulging the Senſualities of their Bodies, while at the ſame time they Starve their Spirits, and neglect that Better Part which ſhall never be taken away from them; neglect it for every vaniſhing Toy and Earthly Trifle!

As if all the Preparation requiſite for obtaining Life Eternal, was to Believe, Confeſs, and Expect it only; and none ſhould fail of inheriting it, but thoſe alone who Disbelieve and Argue againſt it: But be we not deceiv'd; an ill Behaviour in this World, as well as a Disbelief of the other, will Everlaſtingly exclude us from having an happy Share therein; nay our owning a future State, and yet not Preparing for it by an Holy and Pious Converſation, will but Aggravate our Guilt, Heighten our Condemnation, and Expoſe us to the far greater Infernal Puniſhment.

Let then the Belief that we bear about us Immaterial Souls, Capable of and Probationers for a Bleſſed Eternity, be of Powerful Efficacy to make ~~us~~ us live up to their Becoming Dignity; may it hinder us from ſtooping down to any degrading Luſts and Vices, and cauſe us to value our ſelves more than to imagin we were made only to Eat and Drink, and enjoy the Gratifications of Senſe: But the Thoughts that our better half, the Spirit, is deſign'd for a much better State, ought to put us upon fitting and qualifying our ſelves for it, by an Holy and Heavenly Temper and Behaviour while on Earth; ought to make us look up through theſe Viſible Objects, to the things Inviſible, even the Eternal Wiſdom, Power, and Goodneſs of our Great Creator; to our Treaſures laid up in Heaven, where our Hearts, our Deſires, and Converſations ought to be alſo: And then the clear and bright view of thoſe Dazling Glories above, would render us blind to the Dim Pomps and Vanities here below; how Mean, how Contemptible would they appear, compared with the other World's rich Magnificence! We ſhould then ſet our Affections on things Above, not on things of the Earth; ſhould paſs through the World, and yet not be defiled with its ſinful Corruptions; ſhould uſe theſe Temporal Accommodations of Life, not abuſing either them or our ſelves by their immoderate Enjoyment.

And

And why, whence is it, that we Deſire, Aim at, and Proſecute ſo earneſtly this World's Goods, but for that we are not ſufficiently mindful this is not our Reſting Place, our Abiding City, and that we look for a better Habitation, one Eternal in the Heavens? Whence is it that we Fear ſo much Earthly Terrors and Afflictions? but that we Conſider not how the Sufferings of this preſent Life are not worthy to be Compared with the Joyous Glory which ſhall be Reveal'd in us; and of which, theſe our Temporal Calamities being ſanctified, make us meet and worthy Partakers.

Why then ſit we Still and Idle? Behold beyond that Starry Heaven, an Inheritance Undefiled Incorruptible awaits us; whoſe Light is its God, and whoſe Preſence makes an Everlaſting Day of Bleſſedneſs! What ſay'ſt thou Chriſtian, is not ſuch an Exceeding and Eternal Weight of Glory ſufficient to Excite thy Hopes, to Animate thy Deſires, to Quicken and Increaſe thy Endeavours for the obtaining it? Or doſt thou think to Enter upon it, without ſtriving to paſs through the Strait Gate of Holy Living which leads thereunto? Ah flatter not thy ſelf with vain hopes! There are none but Pious Labourers in God's Vineyard of Grace here, are taken into his Celeſtial Kingdom of Glory hereafter; none but ſuch receive a Recompence of Reward at the End of the Day of Life, who have born the Heat and Burthen thereof in Habitual Religious Exerciſes: O let us Prepare for a Future State, if we would with Joy and Comfort inherit it!

Thirdly and Laſtly, I apply my ſelf to thoſe who both Believe and make Proviſion for the Life to Come: And to ſuch I ſay, Hold on your Courſe, Maintain your Godly Race unto the End, let not go on any account your Faith, and Hope, and Well-grounded Expectation.

You that have another Life in view, who Exerciſe a daily advancing holy Preparation for it, ought to bear a cold Indifferency to all the petty Gratifications of this preſent State; you may ſafely Scorn the bewitching Blandiſhments, Deride the deterring Menaces of all things here Below: Your Intereſt is Secur'd in Heaven, and therefore no matter what befals you on Earth. But alas, alas, how Mean and Diſconſolate a thing is it, to have Hopes in this World only! How uneaſie and tormenting to have but Suſpicions of a future State of Endleſs Miſery, and to know our ſelves impiouſly Deſerving thereof! What could ſupport our Minds with any Comfort under the various Changes and Miſchances of this Mortal Life, but

the joyful Expectations of a Better? This preſent State would not be Eligible, ſo Trifling and Tranſient are its Enjoyments, ſo Great and Afflictive its intermingled Sufferings, were it not upon the account of its being a Preparation for a Future more Bleſſed Condition; and were the Doctrine and Belief of another World a groundleſs Fable, a meer Deceit, yet would one (as *Tully* ſays) be unwilling to be Robb'd of the ſweet Deluſion, and to Believe the Contrary, ſo Comfortable and Delightful a thing even in this Life is the Hope and Expectation of a Future State! How much more then may the Good Chriſtian Comfort himſelf with the fore-thoughts of Glory and Immortality in Reverſion, who has both Clearer Knowledge and Diſcovery of the Matter, and alſo more Indubitable, Infallible Confirmation of the Reality of its Exiſtence!

You therefore who Profeſs a Belief of the Life to Come, part not for a World with your ſo comfortable Perſwaſion; Nouriſh and Improve it by a Virtuous Converſation; and then you will find no Inclination, will have no manner of Reaſon to call its Being into Diſpute: For I cannot but think 'tis an Ill Life here, which makes it a Man's Intereſt there was none hereafter, that at firſt moves Perſons to Wiſh there was none, to Argue or Cavil againſt it, and then by degrees more fully to Doubt of a Future Exiſtence: But be we Prepared for another State, and we ſhall find that as our Tendency towards it in holy Qualifications Advances, ſo will our Belief, ſo will our Hopes and Deſires thereof increaſe likewiſe; we ſhall Wiſh for another World, were it but to go from the Vanities, the Vexations, the Sins, Miſeries, and Temptations of this: We ſhall wiſh for another World, having our Hopes Ripen'd by Advances in Grace into a full Aſſurance of it, and finding the Renewed Appetites of our Souls too Great and Noble, too Refined and Spiritual, for the groſs Senſual Entertainments of this lower Life.

Being Fitted, being Qualified for Heaven, oh how ſhall we look down with a weaned Contempt upon this Vile and Deſpicable Earth! Being Conformed unto God in Holineſs, we ſhall have a Vital Senſe, a Quick Experimental Foretaſte of a fuller Enjoyment of him in the State hereafter.

Train we up then our Souls for a Future Condition of Bleſſedneſs, by endeavouring our utmoſt after thoſe Heavenly, Pure, and Godlike Diſpoſitions at preſent, which are the Begun life of Glory and Immortality even Here; Sit we looſe to this World in our Affections, Deſires, and Proſecutions, having a far Better Country in near and

and lively Prospect: Let nothing here Below, no Pleasures, no Honours, no Advantages Rob us of our Eternal Inheritance Above; but live we as Persons, who Looking for the Resurrection of the Dead, and a Life in the World to Come, are always Preparing for, are always Reaching out after it in Holy Endeavours.

'Tis but a Short space of Obedience Here, which Entitles to Future Everlasting Happiness; can we grudge then to Die unto Sin and Temptation, unto our own Corrupt Lusts and Passions for so little a time, thereby to Live for ever in Bliss and Glory? O how unworthy are those of Eternal Life, who think much of Quitting any Enjoyment of this World, for a Purchase of the other! Employ we rather this our Transient Pilgrimage in Providing for an Endless Duration; in Trimming our Lamps, and Girding our Loins, and behaving our selves as Men who wait the Appearance of our Lord: Another Life expects us; O may we live as if we expected that, in continual Readiness of Well-doing.

Life and Immortality it was, which Divinely Inspirited the Glorious Company of Apostles, the Noble Army of Martyrs, and made them more than Conquerors over their Persecutors, over Death, Suffering and the Grave. Our End and our Hopes are the same with theirs; our End as Glorious, our Hopes as Great and Noble; let but our Pious Attempts for obtaining those Objects of our Hopes be but somewhat Proportionable, and we shall make up the Number of Saints and Blessed ones gone before us. Which that we may, *God of his infinite Mercy Grant it*, &c.

DIS-

DISCOURSE the Second;

THE

Separate Condition of the Soul

IN THE

Other World made manifeſt.

LUKE XVI. 19, to the end of the Parable.

There was a certain Rich man which was cloathed in Purple and fine Linnen, and fared ſumptuouſly every day; and there was a certain Beggar named Lazarus, *which was laid at his gate full of ſores,* &c.

THIS Parable contains the moſt moving Excitements to the human Paſſions imaginable; it preſents us with one of the livelieſt and moſt Affecting Scenes that can poſſibly be ſhewn us; it draws aſide the Veil, and lets us into the Proſpect of the Powers of the World to come; it ſets before us Life and Death Everlaſting in their moſt Attractive and Deterring Appearances: Whatever is apt to Excite our Hopes, or to work upon our Fears, to Raiſe our Deſires, or Beget our Abhorrence is here Repreſented; Heaven is open'd to our view in all its Dazling Glories, and Beatifying Pleaſures to Allure and Charm us to our Duty; and Hell and Deſtruction is made bare in its Horrours and Affrightments, to Deter and Scare us from thoſe ſinful Courſes, which an Heaven of Endleſs Bliſs and Glory could not win us from, by all its engaging Felicities: Inſomnch that this Repreſentation of the different Iſſues and Events of Virtue and Vice, of the different Conditions of *Dives* and *Lazarus* in the other World, is ſo lively ſet forth in this Chapter, that it ſeems an Hiſtory rather than a Parable, and there is nothing wanting in it, by the Grace of God co-operating therewith, to make it

it one of the moſt powerful Incitements to Virtue, and Determents from Vice, in the whole Body of the Scriptures; and I Pray the Holy Spirit of our Lord Jeſus Chriſt, who ſpake the Parable, to make it Effectual unto Conviction, Converſion, and Inſtruction in Righteouſneſs.

There was a certain Rich man (ſays our Saviour) *who was cloathed in Purple and fine Linnen, and fared ſumptuouſly every day; and there was a certain Beggar named* Lazarus, *who was laid at his Gate full of Sores*, &c.

From which Words, and the reſt of the Parable, I ſhall, by God's Aſſiſtance, Raiſe ſeveral Doctrinal Obſervations and Inſtructions, not, I hope, unworthy of my Reader's Serious and Diligent Peruſal.

Firſt then I obſerve from this Parable of *Dives* and *Lazarus*, the different States and Conditions of good and bad Men in the other World, from what they are in this preſent one.

Here in this life the Wicked Proſper, grow Rich and Great, and come into no Misfortune like other Men; and here alſo the Good and Virtuous are in Calamity, ſuffer Poverty and Diſtreſs, nay are inſulted over many times and oppreſs'd by the Proſperons Rich Perſons, who are Ungodly and Unrighteons; and the Good faring ſo ill in this life, and the Bad ſo very well, flouriſhing like a Green Bay Tree, and not being Plagued like other Perſons, *viz.* like the Good and Virtuous; has been the Occaſion of many Mens Staggering in their Faith, as to the Belief of Divine Providence, or the Superinſpection and Over-ruling Care of an Omniſcient Divine Being, with reſpect to the Affairs here Below: So that many have cried out with the *Pſalmiſt*'s wicked Blaſphemers, *Tuſh, how ſhould God Perceive it? Is there any Knowledge in the moſt High, of what is done here on Earth?* Pſal. 73. 11.

Nay we find not only the Ignorant Heathen, and worſer ſort of Perſons, but even the beſt of Men, and thoſe too Enlightned from God's Holy Word, frequently both Wondring at, and Complaining of the ſeeming Inequality of Divine Procedure with the Sons of Men in this Sublunary State. Thus Holy *Job* Argues the caſe with God; *Wherefore* (ſays he) *do the wicked Proſper, become Old, yea are mighty in Power? their Houſes are ſafe from fear, neither is the rod of God upon them*; Job 21. 7, 8, 9. And Holy *David* ſaith, *As for me my feet had well-nigh ſlipt, my ſteps were almoſt gone; for I was Envious at the fooliſh, when I ſaw the Proſperity of the Wicked; they*

are

are not in Trouble as other folk, neither are they Plagued like other men; Pſal. 73. 1, 2, 3.

And the beſt Account could then be given by theſe Expoſtulating Perſons to themſelves and others, concerning the Proſperity of the Wicked, and the Adverſity of the Righteous, was This; [1] that God did it to make Trial and Manifeſtation of the Virtues of the Righteous, [2] to prevent 'em from ſinning, by removing the two Great Tempting Occaſions of it, Worldly Pleaſure and Profit, and imbittering the Creature unto 'em; [3] to Exerciſe and render more ſhiningly Bright and Enlarged their ſeveral Graces of Faith, Patience, Meekneſs, and Submiſſion; and [4] to fit for ſudden Deſtruction, and a more ſevere Vengeance, the bad and impious Perſon: Or as the very Heathen obſerved, Providence often Raiſes the Wicked to an Extraordinary Heighth and Eminency of Good Fortune, only that their Fall might be the Greater and more Remarkable; that the forbearance of God being Abuſed by them, and his Patience and Mercy Tired out by their Proſperous Ungodlineſs, his Divine Juſtice and Vengeance might at laſt be poured out upon them in larger Vials of Puniſhment and Diſpleaſure.

This was what the Prophet *David* after all his Search and Enquiry Acquieſced in, as the beſt Argument both to ſatisfie himſelf, and vindicate God Almighty; *Surely* (ſays he) *thou, O God, doſt ſet them in ſlippery Places, and caſteſt them down into Deſtruction*; *How are they*, viz. the wicked, *brought into Deſolation as in a moment? they are utterly conſumed with Terrors.* For amidſt their outward Appearances of Peace and Proſperity, what an inward Scene of Horror and Diſquiet have the Ungodly many times within their Boſoms? What dreadful Girds and Laſhes of Conſcience, does their Guilt occaſion them? which renders all their Wealth, Honour, and External Welfare Taſteleſs and Inſipid; nay which turns it into Loathing and Deteſtation: And how then can we call the outwardly Proſperous man Happy, when he has nothing but an Hell of Miſery and Trouble of Mind within him?

Holy *Job* alſo thus anſwers his own Query and Expoſtulation concerning the flouriſhing Condition of Evil Men, as did Holy *David* in the Place afore-cited; *How often* (ſays he) *is the Candle of the wicked put out? How oft cometh Deſtruction upon them? They are as Stubble before the Wind, and as Chaff that the Storm carrieth away*; Job 21. 17, 18.

But

But theſe Inſtances of the ſhort-lived Proſperity of the Wicked, and of ſudden Deſtruction overtaking them in the End, being but few, comparatively few and ſcarce, if ſet in Oppoſition to thoſe many more inſtances of a Laſting Uninterrupted Proſperity of the Ungodly, and of their coming to their Graves in a full Old Age, like a Sheaf of Corn brought to Maturity: And beſides the inſtances of ſudden Deſtruction to the Wicked, being probably much more Plentiful and Numerous under the *Jewiſh* Law, when Temporal Bleſſings and Puniſhments were more peculiarly the Entail and Property, and the Recompence or Puniſhment of Virtue and Vice, than they are ſince the Goſpel-Diſpenſation, which has brought more Spiritual Bleſſings in the Room of former Corporal ones; and above all, there being in this Reſolution of the Difficulty, concerning the Proſperity of the wicked, *viz.* their ſudden Fall and coming to a fearful End, no ſatisfactory Account given why the Righteous are oft-times in Adverſity and Calamity, Poorer and more Diſtreſs'd as to outward Appearance than the Ungodly; tho' they may be inwardly more Joyful and Happy, more Peaceable and Contented: We muſt ſeek out further for an Anſwer to the Objection, and for the Vindication of God's Providence, Juſtice, and Goodneſs.

And here the Inſtance of *Dives* and *Lazarus* in my Text, and the Concluſion of the Parable, gives us a ſufficient Reſolution of the ſeeming Difficulty, Satisfies all our Doubts, for ever Silences our Complaints, and Vindicates both the Juſtice and Goodneſs of God Almighty; whilſt drawing aſide the Veil which hung before the Eyes of thoſe under the Gentile and *Judaic* Diſpenſations, Life and Immortality more clearly and fully brought to Light through the Goſpel, gives us Chriſtians a more Bright and Diſtinct Proſpect of the State of things in another World: Where the Sinner ſhall be Diveſted of all his preſent Happineſs, Exchanging it into Wo and Miſery Everlaſting; and the Godly Perſon ſhall have his Afflicted Suffering Condition in this Life, turn'd into Endleſs Bliſs and Glory in the next: And then, what tho' the Ungodly Proſper here, and the Righteous are often in a Low Eſtate, in Miſery and Trouble, which ſeems to impeach God's Goodneſs, Juſtice, and Faithfulneſs to his Servants; yet behold theſe ſeemingly Crooked and Unequal Dealings of Divine Providence, Rectified and made Streight in the other World, according to the ſtricteſt Rules of Goodneſs, Juſtice, and Truth: In the other State is a different Turn and Change of Conditions; there the ſcene and face of Affairs alters; the Righ-

teous and the Wicked fare not alike there ; There one and the same Event doth not happen to the Juſt and Unjuſt Perſon, but an Evident Diſtinction is put both between their Conditions and their Actions; the Righteous in the other World inherit Joy and Happineſs, a ſuitable Recompence to their Good Deeds here on Earth, and the Wicked in the other Life poſſeſs nothing but Wo and Miſery, an agreeable Reward to Vice and Impiety.

The promiſcuous Diſtribution of the Good and Evil things of this Life, to both Good and Bad Perſons, without any viſible Diſtinction ; nay the Diſtribution many times of the Good things of this life to bad Men, and of the Evil things to good Men, plainly proves that the things of this World are not properly in themſelves either Goods or Evils, but as they are poſſeſs'd and made uſe of, either to God's Glory, our own trueſt Comfort, and our Neighbours Benefit, or to a quite contrary End and Purpoſe : It proves alſo that Proſperity is not always a Bleſſing, nor Temporal Adverſity a Curſe, but as either of them Conduces to the Promotion or Hindrance of our Spiritual Welfare and Intereſt, which is our main Concern, and one thing principally Needful ; that conſequently no Man ſhould meaſure his Felicity or Unhappineſs by his Lot and Portion in this World, ſo inconſiderable, ſo exceeding Short and Tranſient, be it Good or Evil ; for all things here happening alike to all or moſt Men, ſhews that the Love or Hatred of God, his Favour or Diſpleaſure is not, cannot be known by any of theſe preſent Diſpenſations of his Divine Providence, as the Wiſe-man ſpeaks ; and of conſequence, that the Happineſs or Miſery of this Life are not Proper and Peculiar, at leaſt not Inſeparable Rewards and Puniſhments of Virtue and Vice, as 'tis manifeſt they were not in *Dives* and *Lazarus* ; but that there are ſome other Rewards and Puniſhments reſerved for us in the next State ; ſuch Rewards, as no bad man ſhall ſhare in ; and ſuch Puniſhments, as ſhall not be inflicted on any good man in the Life to come.

But farther to vindicate the Wiſdom, Goodneſs, and Juſtice of God, as to the Evils which befal Good men in this life, we have to Conſider, that the beſt of Men are not ſo perfectly Good and Virtuous, but they have need of the Refining Fire of Affliction, to Purifie 'em yet more from their ſinful Droſs and Refuſe, from the remaining Imperfections of a corrupt Degenerate Nature ; to hinder their being too much Enamoured with this World, and too little Affected and in Love with that which is Above ; to ſet them forth as

as Illuſtrious Patterns and Examples of ſeveral Virtues and Graces, peculiar to a ſuffering Condition; [4] to render 'em the more tender-hearted and compaſſionate, Partakers of a Fellow-feeling with others in Diſtreſs: [5] To maintain and keep alive in the Afflicted Good Perſons Minds, a firm and vigorous Expectation of a Life after this; [6] to put 'em in Remembrance that this World is not their Reſting Place, their Continuing City, but that they Look for one Eternal in the Heavens, whoſe Builder and Maker is God. And if there be theſe wiſe Ends and Purpoſes of Divine Providence in ſending Afflictions on Good Men; and if Calamities alſo work together for their Good, are thus Spiritually Beneficial unto 'em, as I have ſhewn they be; then where is the Evil of them? Why may they not be inflicted on God's Children? Where is the Injuſtice or Unmercifulneſs of God in beſtowing 'em on his Servants? Ought they not much rather to be look'd on as Heavenly Favours, and Tokens of the Divine Loving-kindneſs?

And as Good Men are not ſo abſolutely Good and Virtuous, but that they need Chaſtiſements from Heaven in this life, to render 'em more compleatly Good; ſo Bad Men are not ſo entirely Evil and Wicked, ſo Deſerted of all Goodneſs, and wholly abandon'd to Vice, but that they have ſome Mixture of Good Qualities, ſome feeble Remains of Virtue, which may require a Recompence of Reward, as far as the good things of this Life only can recompenſe 'em; and ſince God has Determin'd to Puniſh their Iniquities in the other State, it is but requiſite that the little Good which is in them ſhould meet with its Temporal Retribution of Good things here: And ſince alſo the Bleſſings of this life are all the Lot and Portion which the wicked are ever to Expect; and ſince likewiſe they place their ſole Felicity in theſe Earthly Enjoyments, 'tis but meet and fitting that they have their Share, and more than their Share, their Heart's Wiſh and Fill of theſe Temporal Bleſſings; they being their All that ever they muſt inherit.

And thus I think the Wiſdom, Goodneſs, and Righteouſneſs of Divine Providence is ſufficiently Vindicated from the foul Aſperſion, which the Temporal Proſperity of the Wicked, and the Adverſity of the Good and Virtuous, at firſt ſight ſeem to caſt upon it?

However, tho' the preſent Unexact Diſtributions of Heaven, may not be fully Accounted for by any Aſſignable Reaſons appertaining to this Life, yet as they are very Good Arguments and Evidences of a Future State, ſo no doubt but in that Future State all theſe ſeeming Inequalities of Divine Diſpenſations will be adjuſted and ſet

to rights in the moſt Exact and Equal manner; there (as was ſaid above) Impiety ſhall not be Proſperous and Triumphant, as often-times ~~they are~~ ſeen to be here; nor ſhall there Virtue and Goodneſs be Unſucceſsful and Miſerable; but Wicked Men ſhall meet with a Puniſhment worthy of a Juſt and Holy God, the Inflicter of it; and Good Men ſhall meet with a Recompence of Reward far Exceeding their beſt Services, and their moſt Afflictive Sufferings here.

And this Different State of Good and Bad Men in the other World is very lively and affectingly ſet forth under the Perſons of *Dives* and *Lazarus*, in the Parable before us; where the now Poor Rich Man, not being Rich in Faith and Good Works while on Earth, is Repreſented in a far worſe Condition than *Lazarus* was in, when full of Sores, and lying a begging at this Rich Glutton's Gate; even *Dives* is Repreſented now in the utmoſt Poverty and Diſtreſs; a Beggar to Father *Abraham* for a Drop of Water to cool his Tongue ſcorch'd and tormented in Hell flames: And *Lazarus* is deſcrib'd now no more Poor and in Want, full of Sores and Miſery together, but all over fill'd with Joy and Delight; repleniſh'd with a compleat and laſting Satisfaction; and lying in *Abraham*'s Boſom, a Place of very great Bliſs and Conſolation: Happy *Lazarus!* Miſerable *Dives*! The one ſhall Hunger no more, neither Thirſt any more, nor feel Anguiſh and Pain; the other ſhall Thirſt, and Pine, and Burn with Drought to all Eternity.

And tho' the Happineſs or Miſery of Souls departed, be not ſo Compleat and Perfect in the intermediate State between Death and Judgment, as it ſhall be afterwards, yet is their Bliſs or Woe unſpeakably Great and Large in the other World at preſent; *Lazarus* is repreſented as unſpeakably Happy immediately after his paſſing hence, he is ſaid to be carried by Angels into *Abraham*'s Boſom: by which the *Jews* are wont to expreſs the Happineſs of the Future Life: and *Dives* is repreſented in great Torment and Miſery, ſoon after his Deceaſe and Departure out of this World: Which brings me to my ſecond Doctrinal Obſervation from the Parable, *viz.*

Secondly, That the Souls of Men ſurvive in Senſibility and Activity the Diſſolution of their Bodies; and conſequently hence is Evident the falſeneſs of that Opinion, or rather Dream of ſome Perſons, that the Human Soul Sleeps or is Extinguiſh'd together with the Body, until the Day of the Reſurrection: On the contrary 'tis plainly proved by the Parable in hand, that the Soul of Man out-lives the Death of its Body. *Lazarus* was Comforted in the other World in his

his Soul or Spirit ſoon after Death, and *Dives* was Tormented; which they could not have been, had their Souls Slept or not Exiſted after their Separation from their Bodies.

Now thoſe that are for the Sleep of the Soul, or for its falling into a State of Inſenſibility and Inactivity 'till the Reſurrection, tho it may Retain (according to them) its Being all that time; are therefore of this Sleepy Opinion, becauſe they cannot Conceive (as they ſay) how the Soul, which now depends ſo much in her Operations on the Body, as to ceaſe in great meaſure thoſe Operations, upon the Obſtruction or Indiſpoſition of the Bodily Organs or Inſtruments of Action, ſhould live and act without them in a State of Separation. They can't conceive how it ſhould be. Does it thence follow that it cannot poſſibly be? Does our Inapprehenſion of the Manner of a thing's Being, neceſſarily infer its Non-Exiſtence? But for better Satisfaction ſake, I will give theſe Queſtioners of the Soul's Senſibleneſs and Activity when Separated from the Body, ſome Light to conceive how it may be. Do they not ſee how in a Partial Separation or With-drawing as it were of the Soul for a ſhort time from its Body, *viz.* in Sleep, in Dreams, in Trances, Swoons, Epilepſes, and in the like Abſentings, as I may ſay, of the Human Spirit from its Body; the Soul however Lives and Exerciſes her Operations of Thinking, nay of Arguing and Reaſoning within her ſelf, by Debating whether her Operations in Sleep, in Swoons, and the like, are the Reſults of a Dream, or of a waking Thought? which Debates and Arguings with her ſelf, are many times ſo Lively and Affecting, as to make the Soul imagin her Body too Awake at the ſame Inſtant; nay ſo Lively and Vigorous are they, as to make that deep Impreſſion on the Soul's Memory, that ſhe recollects theſe her ſelf-debates made amidſt her Sleep or Swoon, when the Body is Awaken'd and Recover'd to Senſe and Perception: Now hence I infer, that ſince we Experience all this Self-motion and Self-acting of the Soul, and all this Senſation of it, and Reflection upon it in Sleep, in Swoons, and in Trances, when the Soul ſeems withdrawn as it were from the Body, and all bodily Repreſentations; why in the ſame way and manner that ſhe Acts and performs her Offices in this Partial Separation and Abſtraction from the Body, may it not be conceived alſo that the Soul Lives, Moves, and Acts in her Total Separation from it, and is ſenſible too of her Motions and Operations?

Beſides

Beſides, behold the Abſurd Conſequences which will follow upon this Dreaming Opinion of the Sleep of the Soul after Death, until the Reſurrection; why hence it will follow, that the Soul of Man, whoſe very Nature conſiſts in its being all Life, Wakefulneſs, Activity, and Self-motion, ceaſes all theſe her vital Eſſential Operations, as ſoon as Separated from the Body; falls then into a State of Sleep, that is of Inſenſibility and Inactivity, and conſequently puts off her Nature, and ceaſes to Be: For for the Human Soul to ceaſe to Be, and to ceaſe being Active, Senſible, and Apprehenſive, is all one; her very Eſſence and Being conſiſting in thoſe Operations: Well then it is now come to this, that if the Soul ſleeps in her State of Separation, or becomes Inſenſible, ſhe ceaſes to Act as a Spirit, *viz.* to Think and Reflect; and if ſhe ceaſes to Act ſhe Dies, Activity being part of her Eſſence; if ſhe Dies together with the Body, ſhe continues Dead until the Revival and Reſurrection of the Body: If ſo, what ſhall Revive the Soul? The Body's being Raiſed cannot of it ſelf Raiſe the Soul, becauſe they are diſtinct and different Beings, of a quite different Nature, as has been proved in my former Diſcourſe; why the Sleeping, Unactive, that is, the Dead Soul muſt be a-new Created by the Omnipotent Power of God; and if ſo, how ſhall we Reconcile this to God's Juſtice? that a New-Created Soul, which never before inhabited the Raiſed Body, and conſequently which never did Good or Evil in it, ſhould be joyned unto it, and Rewarded or Puniſh'd as the former Soul ought to have been, which Obey'd or Diſobey'd in the Body before its Deceaſe; but which falling Aſleep, that is, Dying together with the Body, has eſcaped the Puniſhment or Reward due unto it? How is this reconcileable with thoſe ſolemn Declarations of God in Holy Scripture, that the Soul which ſinneth it ſhall die, or be everlaſtingly Puniſh'd? And that the Soul which doth Righteouſneſs, it ſhall live, and enjoy endleſs Felicity; if another Soul at the Day of Reſurrection, which neither did Good nor Evil, is created, joyn'd to the Raiſed Body, and Rewarded or Puniſh'd together with it?

So that hence it appears, even from the aforeſaid groſs Abſurdities which would follow upon it, that this Whim or Fancy of the Soul's Sleep with the Body 'till the Day of Judgment, is a very fooliſh and unphiloſophical Opinion; contrary to Scripture, and contrary to Reaſon: For if the Soul in Man be of ſo Active, ſo Vigilant a Nature, and ſo Averſe to Idleneſs in this her preſent State clogg'd with

with Matter, that it is with ſome Regret that ſhe allows the Body Intervals of Refreſhment; and when That is aſleep, is not ſeiz'd with Sleep her ſelf, but is ever employ'd on ſome ſort of Speculations, how unprofitable or Extravagant ſoever they be; then how unlikely is it, that when looſen'd from this corruptible Body which preſſeth down the Soul, ſhe ſhould fall into Sleep or Inſenſibility, and not rather be much more Lively, Active, Wakeful, Senſible than ſhe was before her Separation and Unfettering from the Fleſh?

Now if the Human Soul be a Spiritual Subſtance or Being, as her Spiritual Actions of Reaſon, Thought, Memory, Self-motion, Self-reflection, free Choice or Refuſal, Approbation or Condemnation of Conſcience, Ability of Abſtracting from material Objects in her Cogitations, and of forming Conceptions of Spiritual Beings and Properties, infer her to be; and if upon this her Spirituality ſhe be Naturally Indiſſolvible, Incorruptible, a Subſtance diſtinct from, and Independant on the Body, as ſhe evidently is; then may ſhe Live, Move, and Act without the Body: And that the Soul is of a quite different Nature from the Body, Spiritual, Indiviſible, Self-actuating, and conſequently Immortal, Indiſſolvible, is hence apparent; for that Soul and Body in Man, are very often diverſly Diſpoſed and Affected at one and the ſame time: As for inſtance, the Body is often tired, ſpent, and indiſpos'd to Action, when at the ſame inſtant the Soul is brisk and lively, hath a Will and Inclination towards it, and is ready Bent unto Action; nay hath likewiſe a Power and Ability of ſtirring up, and Awakening the drowſie Body, and of cauſing it to attend her in her Motions and Operations: So again the Body is very frequently in a ſick, weak, languiſhing Condition, upon the borders of the Grave, lean and worn away like a Skeleton; when the Soul at the ſame time is in as good a plight, and uſually Better than when the Body is moſt healthy and ſtrong; the Underſtanding of Diſeaſed Conſumptive Perſons, being generally moſt clear, active and vigorous, when their Body is moſt feeble, faint and languid; as if being leſs clogg'd and hamper'd with the burthenſome Fleſh, and having ſhaken off ſome of its Weight, it acted and moved more freely, took Heart and Courage, as finding it ſelf near its approaching Diſſolution.

Now ſurely if the Nature of Soul and Body in Man did not wholely differ, they would be Sick and Well, Conſumptive and not Conſumptive together, Weak and Vigorous both alike; and there would

be

be no occaſion to complain of the Adverſity of the Body in the midſt of the Soul's Health and Proſperity; which plainly ſhews theſe two Principles in Man to be of an abſolutely diſtinct Nature, the Soul independant on the Body, and that 'tis as eaſie and reaſonable every whit to defend the Mortality of the Soul, as its Sleep or falling into a ſtate of interrupted Activity and Senſeleſſneſs during its Abſence from the Body.

While in Conjunction with it, the Soul indeed is obliged by the Natural Tie to follow and partake of the Condition of the Body; that is, to act more or leſs vigorouſly, according to the better or worſe Diſpoſition of the Bodily Organs; becauſe while ſhe acts in the Body, ſhe muſt neceſſarily make uſe of and act in the general by bodily Inſtruments of Action; but when diſengag'd and looſen'd from this corporeal Adjunct, the Soul being of a perfectly diſtinct Nature from it, acts more freely, livelily, and vigorouſly than it did in union with its material Co-partner: Now to me it appears a much greater Wonder, much more inconceivable, (did we not know it to be matter of fact) how a Spirit ſhould be joyn'd with a Body, how two things ſo mighty different in Nature, ſo incommenſurate, ſhould be United into one Perſon; and how the Spirit after Union with ſo clogging and depreſſing a Principle as Body, ſhould nevertheleſs act ſo nimbly and vivaciouſly as it does; than is it a wonder, how it will Subſiſt, Act, and perform its Spiritual Functions, when diſunited and ſet free from Depreſſing Obſtructive Matter: Nay may we not much rather, and more eaſily conceive, that the Spirit of man, which in its own Nature is all Life, Motion, and Activity, will when looſen'd and ſet free from the clogging weight of Matter, which now preſſeth down and damps the Soul in its Operations, be ſo far from Extinction upon its Separation from the Body; that contrariwiſe, being diſimpriſon'd and unclogg'd of the Fleſh, the Human Spirit will become more lively, vigorous and active, than in this State of its Conjunction with burthenſome Matter?

From what I have Diſcourſed on this Point, and from the Authority of our Saviour in the preſent Parable, 'tis Evident, that tho' there be a great Diſtance of time between the Death of the Body and its Reſurrection; yet the Soul of Man does Exiſt and Act, is Happy or Miſerable all the intermediate Space in its ſtate of Separation.

There in the other World the Good and Virtuous Soul Lives and Enjoys, Reigns and Triumphs, Contemplates and Adores, Knows and

and is Known, Loves and is Beloved; and amidſt the Circulating Felicities of Heaven, is ſtill Enlarging and Improving its Knowledge, Love, Adoration, Bliſs and Glory, during an Infinity of Ages!

There the pious Soul's perplexing Doubts and Scruples which it had here, are turn'd into quieting Satisfactions; there its imperfect Gueſſes and Conjectures are turn'd into compleat Aſſurances; there Myſteries of Nature, of Providence, of Grace and Redemption, loſe their Obſcurities, and become Perſpicuous Objects of Knowledge; there in the Light of God the Happy Soul beholds Light; there in the Beams of Divine Love, the Soul feels Warmth and Enraviſhing Comfort; there its Faith is changed into Viſion, and its Hope into Fruition; there beholding with open Face the Beatifick Preſence of the ever-Bleſſed Jeſus, the ſeparate Spirit is Transformed into his Likeneſs; from Grace to Grace, and thereby from Glory to Glory!

Every new and freſh Communication of Divine Love and Goodneſs, widens the Soul's Capacity for receiving more; encreaſes its Thirſt and Deſire of receiving more; augments its Obligations, and augments alſo its Praiſes and Thankſgivings for the ſame: And thus ſeparate Spirits in the Regions above, poſſeſs a rapturous Eternity; ever Beholding, ever Praiſing, Worſhipping and Adoring, Loving and being Belov'd, by God the Father, the Redeemer, and the Sanctifier of Spirits!

O Bleſſed State of Soul, when I ſhall be ſet free from this Bondage of Corruption, and tranſmitted into the Glorious Liberty of the Sons of God! When I ſhall come and Appear before God, and with open Eyes behold his Beatifying Majeſty; knowing him, even as I am known; when I ſhall be ſurrounded with his Joys, and enraviſh'd with the Fulneſs of his Pleaſures!

Thirdly, We may learn alſo this Doctrine from the Parable, that the Souls of Good and Bad Men immediately after their reſpective Deaths, go the former of them to a Place of Eaſe, Reſt, and Happineſs; and the latter, *viz.* the Spirits of Bad Men, go to a Region of Wo, Miſery, and Puniſhment.

This is plain from the Parable; *Lazarus* died, and was immediately carried by Angels into *Abraham*'s Boſom, a Place of great Joy and Felicity; and *Dives* alſo died and was buried; and the next news we hear of him is, that he was in Hell-Torments. But How

or in what manner he came there, is not mention'd; no doubt but Evil Angels were his Conveyors to that Place of Torments, as well as were Good Angels the Conductors of *Lazarus* his Soul to a Seat of Bleſſedneſs. However, by no mention being made of *Dives* his Soul's Conveyance to the other State, one would almoſt be Tempted to think, that it went to Hell or *Hades*, by the ſtrong Byaſs and Propenſion of its own corrupt Inclinations, as to a Place of ſuitable Society and Tempers to the Rich Man's impure ſenſual Deſires, as well as that it was order'd thither by the juſt Determination of the Divine Will and Appointment. Deceaſed *Dives* went ſo immediately to Hell, or the State appointed for ſeparate wicked Souls, that he was gotten there, before ever we hear How or in which Way he came thither. The impious Rich Man's Soul ſeem'd buried in Senſuality and Voluptuouſneſs while living, and but that we hear of it in the other State, and know the Soul to be in its own Nature Immortal, one would almoſt think by our Lord's Silence concerning it at *Dives* his Death, ſaying only, *the rich man died, and was buried*, as a Beaſt may be, that *Dives* his Soul alſo ſlept and lay buried with his Body; but no ſuch matter; ſo far was his Spirit from ſleeping upon Diſſolution from its Body, that it Slept while remaining in the Body, and Awak'd only to ſenſe and conſideration of its Condition in its ſtate of Separation: For 'tis ſaid of *Dives*, that *in Hell he lift up his Eyes being in Torments*, v. 23. When a wicked Rich Man dies, all his Pomp and Magnificence dies with him; his Glory ends with his Funeral Obſequies; he leaves no Illuſtrious Good Name, no fragrant ever-Bleſſed Memory behind him; but his Burial is the only Evidence that he ever lived; and his Funeral being once over, he is immediately out of mind and forgotten. *The rich man alſo died, and was buried*, v. 22.

The immediate Happineſs or Miſery of Souls departed into the other World, is likewiſe manifeſt from that Requeſt which the Rich Man in the Parable makes to *Abraham*, to ſend *Lazarus* to his Father's Houſe or Family; *for*, ſays he, *I have five Brethren, that he may teſtifie unto them; leſt they alſo come into this place of Torment*: v. 28. which ſhews that *Lazarus* was in *Abraham*'s Boſom Rejoycing, and *Dives* Tormented in Hell or *Hades*, while his Brethren were living and revelling upon Earth; and therefore this Allotment of *Dives* to Puniſhment, cannot relate to the General Judgment at the Laſt

Laſt Day; but *Hades* ſignifies that State and Region in the other World, which good *Lazarus* and wicked *Dives* enter'd into, as ſoon as they died; which if it does, then may we conclude from this Parable that Good and Bad Men as ſoon as they die, are in a State of Happineſs or Miſery reſpectively.

And this irreverſible Divine Appointment of Good and Evil Souls hence Departed, to different States and Regions, the one of Happineſs, the other of Miſery, in the World to come; is that which I humbly conceive is meant, by what Divines commonly call the Particular Judgment: And this is the very Acceptation of the Doctrin, in the Senſe of that Great Man, the Dean of St. *Pauls*. All that that Reverend Perſon ſeems to underſtand by a Particular Judgment of each Departed Soul, quickly after its Departure, being only this, a Conſignment of it to either a Place of Bliſs or Miſery; and thus much is plainly grounded on the Parable under Conſideration: But for the Acceptation of the Doctrin in the ordinary Vulgar Senſe, *viz.* that there is any entring by the Judge of Quick and Dead into a Particular Trial and Examination of the paſt Life of the Deceas'd Perſon, within a few Moments after his Death, there is not as I can find any Expreſs Authority or Foundation for it in Holy Scripture; whence we can only with Aſſurance take our meaſures of Judging concerning the Affairs of the other World.

See Dr. Sherlock *on a Future Judgment*, pag. 153, 154.

Indeed that Place of St. *Paul*, Heb. 9. 27. *It is appointed for all Men once to die, and after Death the Judgment*; puts in the faireſt for Maintenance of the Doctrin as laſt and commonly ſtated; but that Text, tho ſeemingly in favour of an immediate Judgment of each Particular Soul, as to all its Thoughts, Words, and Actions done in the Body, ſoon after its Deceaſe out of this World, yet evidently relates, if we mind well the next Verſe, to a future Univerſal Judgment at the Laſt Day.

There may be, I confeſs, and the different Conſignment of Souls ſeems to imply and pre-ſuppoſe it, a ſort of General Doom paſs'd upon Souls Departed hence, immediately after their Departure, ſo as to ſignifie to the Conveying Bad Angels from the Battlements or Confines of Heaven, that ſuch a ſeparate Soul is an Object of God's Hatred and Diſpleaſure, and conſequently has its Aſſignment order'd it to a Place of Wo and Miſery; and ſo as to ſignifie to Good Conducting Angels, (to ſignifie Authoritatively, I mean to each, for

they muſt needs know it before, as being Privy to our Actions) that ſuch a deceaſed Spirit is an Object of Divine Love and Favour, and conſequently has its Allotment order'd it to a Region of Joy and Happineſs: And this in the General may be ſignified alſo as its Doom, to each departed Soul in its own proper Perſon; but for any other more Particular Judgment, or Exact Diſtinct Enquiry into the Behaviour of Men in this World, and Sentence pronounced upon them accordingly, immediately after their Arrival in the next State, I find (as I ſaid) no Authority for it in Divine Revelation; and therefore I know not how to Aſſert and Maintain it.

For here is nothing ſaid in the Parable, a Place where we might reaſonably Expect it, of any particular Divine Examination or Sentence paſs'd upon *Dives* and *Lazarus* at Death, other than what I have firſt mention'd, *viz.* their different Conſignments to diſtinct Regions of Bliſs and Miſery; and whenſoever alſo mention is made elſewhere in Sacred Scripture of a Particular Examination into the Deportment of Men here, and a Divine Sentence of Acquitment or Condemnation pronounced on them accordingly, this ſolemn Divine Act of Judicature is only ſaid to be performed at the Great Day of General Judgment, *Matth.* 25. 34, 41. Moreover, what may ſerve to put a Determination to the Point in hand, is this; our Bleſſed Saviour giving us a Deſcription of his own Proceedings, as Judge at the laſt Day, affirms expreſly, *Matth.* 7. 22. *There be many who will ſay unto him in that Day, Lord, Lord, have we not Prophecy'd in thy Name, and in thy Name caſt out Devils, and done many other great and wonderful Works?* and who will expect to be Saved, and lay claim to Heaven, from ſeveral Eminent Deeds materially Good, but not formally ſuch, perform'd by them, who nevertheleſs ſhall be Eternally Rejected by him, with an *I know you not, Depart from me ye workers of Iniquity*: Which falſe Expectation of Salvation they could never have lain under, had they been afore-hand Aſcertain'd of their Doom, by a Particular Sentence of Condemnation paſs'd on them at Death.

But however for the fixed Determinate Allotment of Good Souls to a Place and State of Happineſs in the other Life, immediately after this Ended, and of Bad Souls to a Place and State of Miſery, the Sacred Scripture is very Expreſs and Poſitive; and whether there be a Particular Examination of our Thoughts, Words, and Actions ſoon after our Deaths, and a Divine Sentence paſs'd upon us accordingly, or whether there be no ſuch thing till the Day of Univerſal

verſal Judgment, at the End of the World; it comes to the ſame thing as to the Deterring us from preſent Wickedneſs, if there be an unalterable Aſſignment of different Habitations to Good and Bad Perſons in the other Life, as ſoon as they paſs into it; for if men's State of Trial and Probation be at an End in the other World, and their Condition be there Determined beyond any Poſſibility of a Change; it matters not whether it be ſo Determined by the Particular Judgment and Sentence of God paſs'd upon each Soul ſoon after Death, or otherwiſe: The irreverſible Condition Human Souls Enter upon in the other World, is a ſufficient Motive to make them in this Life Prepare for the Momentous Conſequences of Death, and to live as warily and holily at preſent, as if they were Certain they ſhould juſt upon their Departure hence, be call'd to a ſtrict Account of all their Thoughts, Speeches, and Actions; and not have the Enquiry into 'em Deferr'd 'till the Day of Judgment: For immediately after Death the Happy or Miſerable State of Departed Souls is as certainly and unalterably Determin'd for an Endleſs Eternity, as if Judgment and their Definitive Sentence had been already paſs'd upon them.

I do not remember any ſuch expreſs Text for the immediate Puniſhment of the Wicked ſoon after their Spirits going out of their Bodies, in the whole Bible, as this in the Parable under conſideration; however one ſuch Plain and Poſitive Text is enough: But there are many Texts to prove that Good Men when they die go forthwith, without any Intermiſſion to a Place and State of Happineſs: Not only deceaſed *Lazarus* was carried immediately by Angels into *Abraham*'s Boſom, a Place of Reſt and Bleſſedneſs; but Chriſt alſo Promiſed the Penitent Thief on the Croſs, that that very Day of his Crucifixion he ſhould be with him in Paradiſe, *Luke* 23. 43. now the Place whither our Bleſſed Saviour went immediately after Death, was certainly a Place of Joy and Felicity. And St. *Paul* Aſſures his Converted *Corinthians*, and in them all other Good Chriſtians, that for them to be *at home in the Body, is to be abſent from the Lord*; but that when they are *abſent from the Body, they ſhall be preſent with the Lord*; 2 Cor. 5. 6, 8. that is, when they die, when their Souls go out of their Bodies, they ſhall go unto Chriſt: And where ever his Soul went before his Reſurrection and Aſcenſion into Heaven, he is certainly there ſince, and was ſo at St. *Paul*'s ſpeaking the former Words, even ſitting at the Right Hand of his Father in Heavenly Glory; and therefore if the *Corinthians* in St. *Paul*'s time were immediately

mediately after their Deceaſe to be with Chriſt, they were immediately of conſequence to be in Heaven, or a Place of Happineſs; as are we to be alſo, agreeably to their Pattern and Example. Beſides, it is univerſally pronounced, *Rev.* 14. 13. *Bleſſed are the dead which die in the Lord, from henceforth*, immediately after Death, *yea, ſaith the Spirit* in Confirmation of it, *for they reſt from their Labours*; and their Works, the Recompence of their Good Works, as immediately follows them into another World. This and the afore-mentioned Texts, and the Authority of our Saviour in the Parable of *Dives* and *Lazarus*, evidently prove that Good Men ſhall be Happy as ſoon as they Die and enter upon the other State; and by a Parity of Reaſon, that as the Happineſs of Good Men commenceth with their Death, ſo the Miſeries of the Wicked Begin alſo then: For if we ſhall be Rewarded or Puniſh'd in the next Life, for what we have done in this, it is Natural and Reaſonable to think that our Rewards and Puniſhments ſhall begin as ſoon as we go into the next World.

Fourthly, From theſe Words of the Parable, *and in Hell he lift up his Eyes being in Torment*, we clearly learn, that thoſe obſtinately Wicked and Impenitent Perſons who would not be Convinced or Converted in this life, in this their Day of Grace and Salvation, ſhall when in Hell-torments be Awaken'd and Convinc'd; they ſhall then have the Eyes of their Minds open'd, to diſcern the Folly and Madneſs of their paſt ſinful Courſes, which have expos'd them to ſo much Miſery, and have made ſuch a wide Difference between their Suffering Condition, and that of the Beatified Virtuous Perſon. *And in Hell*, ſays the Text, *he lift up his Eyes, being in Torments*, &c.

But before I come to the immediate Proof of the afore-mention'd Particular, give me leave to premiſe ſome few Thoughts concerning the preſent Place or Seat of Hell, and that which ſhall be hereafter.

What ſort of State Hell is, or indeed where it is, in what Region during the intermediate Condition of the Wicked Soul, *viz.* from the Death of its Body till the Reſurrection thereof, is not at preſent eaſily or certainly determinable, the Holy Scripture being ſilent therein; but 'tis highly probable, that the miſerable Place of Abode to Wicked Spirits between Death and Judgment, is ſome middle Region of the Air, whither the Enlightning Rays of the Sun, Moon, and Stars, as Reflected from the Face of this Earth, never reach; but where is perpetual and outer Darkneſs, excluſive to any the leaſt Glim-

Glimmerings of Light: And hence is it that the Devils are ſaid by St. *Jude*, with all their Aſſociates in wicked Rebellion, to be *reſerv'd in everlaſting Chains under Darkneſs, unto the Judgment of the Great Day*, Jude v. 6.

Now ſince whereſoever Damned Spirits are, they are doubtleſs under the Juriſdiction and Dominion of the Supream Devil, and he, as the Sacred Scripture aſſures us, is *Prince of the Powers of the Air*, Eph. 2. 2. 'tis hence deducible, that the preſent Reſidence of wicked irreclaim'd Souls, the Devil's Subjects, is in ſome or other Region of the Air; for that as ſome Perſons imagin they are impriſon'd within the dark Receſſes and Subterranean Caverns of the Earth, ſomewhere about its Center or middle Cavity, I cannot be of the ſame Opinion for the following Reaſon; becauſe Angels are ſaid here in the Parable to Guard and Conduct the deceaſed Soul of *Lazarus* to *Abraham*'s Boſom; which is ſuppoſed to be either the third *Empyrean* Heaven, the Place of God's more eſpecial Majeſty and Glory; or at leaſt to be a Seat of Great Bleſſedneſs in the upper Regions of the Heavens: Hence then I Argue, if there is need of the Good Angels Guardianſhip and Conduct at Death, to Convey ſafely the Souls of Virtuous Perſons through the Devils malicious Territories to *Abraham*'s Boſom, to Paradiſe, or their Seat of Felicity above; it ſhould thence unavoidably follow, that the Place of miſerable Reſidence to the Damned at preſent, between the time of their Departure out of this World till the Reſurrection, is ſome horrid and diſmal Abode in the inferiour Diſtinctions of the Air, and not under Ground in Subterranean Vaults, ſince the Bleſſed Souls are to paſs through the Habitations of the Damned, in their Aſcent to their Happy Place of Abode 'till the Day of Judgment: Which Paſſage of Good Souls through the Apartments of Evil Spirits could not be, if thoſe Evil Spirits Place of Reſidence were not ſome inferiour Tracts of the Air, but a diſmal Confinement below, ſomewhere about the Center or middle Depth of the Earth.

Indeed when wicked Souls ſhall be United to their Bodies raiſed at the Reſurrection, and thereby be render'd capable of Corporeal Torments, or a Puniſhment by Material Fire, then the Holy Scripture expreſly affirms they ſhall be ſurrounded with Everlaſting Flames, and confin'd for ever to a tormenting Lake of Fire and Brimſtone; which Place of their Torments will then I conceive be this lower World which we now inhabit, together with the at preſent uninhabitable large Tracts of the Earth, and the vaſt Dimenſi-

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ons and Compaſs of the Seas, then drein'd of Water by the Devouring Flames, and fill'd only with Sulphureous Burning Materials of Divine Vengeance: For 'tis plain from the Sacred Scriptures, particularly from 2 *Pet.* 3. 7. where the Apoſtle ſays, that *the Heavens and Earth which are now, are kept in ſtore, reſerved unto Fire, againſt the Judgment and Perdition of ungodly men*; 'tis hence evident that the Everlaſting Fire to which God will ſentence the wicked at the Day of Judgment, will be the Conflagration of this World or Globe of Earth whereon we at preſent inhabit: 'Tis plain, I ſay, from the afore-mention'd Text, that the avenging Fire at the laſt Day will be this Earth turn'd into an huge Amaſsment of Flames or Burning Fiery Furnace, reaching upwards from its Superficies to the very fixed Stars or Firmament of Heaven: Which Conflagration of this lower World, and of the Elementary Heavens, preceded perhaps by a long continued Univerſal Drought, drying up all Springs and Fountains, and thereby fitting and preparing the Earth for a more quick and furious Inflammation, after that the Juſt are Raiſed, and caught up into the Air, to become there Aſſeſſors bearing witneſs to the Righteous Judgment and Sentence of the wicked; ſhall (the Godly being firſt Aſcended with their Saviour into Celeſtial Manſions, far above the burning World's aſpiring Flames) break forth immediately on the Raiſed Bodies of the Damned, Encompaſſing them on every ſide, and turning this whole Atmoſphere, nay all the vaſt Compaſs from the Firmamental Heaven, down to this Globe of Earth, into one Tophet or Hell of Unquenchable Flames, kindled by the Breath of Almighty Diſpleaſure: And as in the Deſtruction of the Old World by Water, there was a mutual Concurrence of Waters, both from Above and from Beneath the Heavens, (*the Windows of Heaven being open'd, and the Fountains of the Great Deep being broken up*; Gen. 7. 11.) to join forces in the general Deluge and Deſtruction of Mankind; ſo at the End of the World by Fire, 'tis very likely that the general Conflagration ſhall be ſupply'd with a Combination of Flames, with both Hell ſhowred down from Heaven, from the Clouds and fiery Luminaries of Heaven, and with a furious Eruption alſo of the Central, and other ſubteranean Fires, which ſurrounding this Earth, and the Raiſed Bodies of the miſerable Damned, ſhall turn the whole World into one fiery Furnace or huge Maſs of Conflagration. And to this 'tis Probable the Prophet *David* alludes, *Pſal.* 21. 9. *Thou* (meaning God) *ſhalt make them*, viz. thy wicked Enemies, *like a fiery Oven*,

See Dr. Scot's *5th Part of his Chriſtian Life*, pag. 43.

Oven, (which is enflamed round about) *in the time of thy wrath.* Now in this Conglobation of Flames on all ſides encloſing them, ſhall thoſe ungodly Miſcreants, who would not Repent and be Reclaim'd in their preſent Day of Grace and Salvation, be Condemned to live for ever a Life infinitely worſe than Death, or a putting an End to their Beings.

But oh what wild Diſorders, what Confounding Fears, what Diſmaying intolerable Tortures will Seiſe and Afflict at the Day of Judgment the miſerable Damned! Fire and Smoak, Storm and Tempeſt of unappeaſable Divine Indignation ſhall be ſtirred up round about 'em: Then ſhall be heard thoſe hideous Outcrys, Come ye Rocks and hide us; Come ye Mountains and Hills, fall on us, and Conceal us from the Angry Preſence of our Judge; but the Rocks themſelves want a Covering, the Mountains and Hills Quake and Tremble, ſhrink their Heads and fall down into their inmoſt Caverns, at the Dreadful Appearance of Him, who comes in flaming Fire, to take Vengeance on all the Ungodly of the Earth. Ah in that Day of ſtrict Enquiry, *if the Righteous ſhall ſcarcely be ſaved, where ſhall the Ungodly and Sinner appear?* The High and Lofty Looks of proud preſumptuous Offenders will then be brought low; Religious Wiſdom will then be juſtifi'd of her Children; and the mouth of all Wickedneſs ſhall be ſtopp'd: Then ſhall a Man return at the Reſurrection of the dead, and diſcern between the way of the Righteous and of the Wicked; all Faces of the Ungodly ſhall gather Blackneſs of Deſpair; all the ſinful Tribes and Generations of the Earth ſhall mourn; the ſhining Path of the Juſt ſhall break forth into the Luſtre of a perfect Day; Holineſs will Rejoyce with Joy unſpeakable, and full of Approaching Glory; and all Impiety ſhall be covered with Shame and Confuſion, with Eternal Wo and Miſery!

In Hell, ſays the Text of wicked *Dives*, *he lift up his Eyes, being in Torment*, &c.

Hell and its Torments will open the Eyes of the before moſt obſtinately Stupid and Inconſiderate Sinner; there are no Unconvinc'd Unawaken'd Perſons in Hell; no Secure, Preſumptuous, Unarowz'd Sleepers on that Bed of Flames; no Infidels or Unbelievers among the Damned; but the ſenſible Pains there Convince, and the very Blackneſs of Darkneſs for ever, Illuminates: In that diſmal Place of Torments (much more Really than in a late Book bearing that Title) the Atheiſt is turned Deiſt, and the Deiſt turned Chriſtian; the Socinian is turned Trinitarian, and the doubtful Sceptick a firm Be-

liever: Convinc'd they are, tho' not Converted; for in Hell the very Devils Believe and Tremble at thoſe Additional Torments which they fore-know are coming upon them. And how can they do otherwiſe? For the Sight of Wracks and torturing Inſtruments ſet before us, nay the actual Pain and Anguiſh of them Experienced, muſt needs caſt into an Affrightment, open the Eyes, and draw forth Sighs and Confeſſions from the Tortured Perſons, tho' before never ſo Obſtinate and Unmoved; no leſs, nay infinitely more Force and Efficacy muſt Hell-Torments needs have upon Incorrigible Unawaken'd Sinners in this Life, but Arouzed and Awaken'd in the other: Oh then they ſhall have the Eyes of their Underſtandings open'd, to ſee the Happineſs they have wilfully Loſt and Neglected, and to Diſcover the full Malignity and heinous Evil of thoſe Sins which have expoſed them to Eternal Miſery and Sufferings!

And in Hell, ſays the Text of wicked *Dives*, *he lift up his Eyes, being in Torment, and ſeeth* Abraham *afar off, and* Lazarus *in his Boſom.*

It is the Opinion of ſome, that tho' between Heaven and Hell *there is a Great Gulph fixed, ſo that thoſe who would go from Hell to Heaven cannot*; yet for the more ample Joy of the Bleſſed, and Miſery of the Damned, all the intermediate Space between Heaven and Hell will be ſo open, clear, and irradiated, as that the Bleſſed for their greater Magnifying of God's free Grace and undeſerved Mercy to themſelves, may behold the Intollerable Sufferings of the Damned; and the miſerable Damned, for the Augmentation of their Helliſh Torments, may behold the Enjoyments of the Bleſſed in Heaven; to be made thereby the more Senſible of their own Loſs, which will add an Aggravation of Miſery to their very Sufferings: And this Conjecture they infer who hold it, from its being ſaid in the Text, that *the Rich Man being in Torments, lift up his Eyes, and ſaw* Abraham *afar off, and* Lazarus *lying in his Boſom*; As if his Seeing the once Deſpiſed, Neglected *Lazarus* in Happineſs, was an occaſion to the Rich Man now in Hell of Additional Torments, out of mere Envy and Indignation to See *Lazarus* ſo unmeaſurably Bleſſed: Hence we are taught, that it will be a great Torment, and part of the Miſery of the Damned, to underſtand thoſe to be in a State of Happineſs, whom they in this Life Scorn'd, Neglected, and inhumanly Abuſed: And accordingly the wicked are Repreſented in the Book of Wiſdom, Sighing and Groaning for Anguiſh of Spirit, as being enviouſly Troubled at the Afflicting Sight of the Righteous

ous Perſon's Happineſs in the other World, ſo far beyond all they look'd for or imagin'd in This! And as little as Ungodly Men now value Heaven, aud the Righteouſneſs which leads thereunto, yet to behold the Bright and Dazling Crowns and Scepters of thoſe Bleſſed Saints, whom they had here in Deriſion, and for a Proverb of Reproach, muſt needs pierce deep their Souls with Envy and Anguiſh, and wound their Spirits to all Eternity.

Fifthly, From this Parable we learn the Intenſeneſs and Extremity of the Torments of the Damned; in that it would have ſeem'd, and would have been really reckon'd an Happineſs with *Dives*, under the Extremity of his Miſery, to have had his ſcorch'd Tongue cool'd but with the Tip of *Lazarus* his Finger dipt in Water. V. 24. *And he cried and ſaid, Father* Abraham *have mercy on me, and ſend* Lazarus, &c. *But* Abraham *ſaid, Son remember*, &c. This Speech here of *Dives* to Father *Abraham* muſt be underſtood in a figurative Senſe, to be the Expreſſive Language of the Suffering Rich Man's Grief and Torment, not of any Articulate Sound or Verbal Pronunciation utter'd by him; for beſides that Separate Spirits, ſuch as the Souls of *Abraham* and *Dives* in the other World, who are Repreſented in the Parable as holding a Dialogue together, have no Organs or Inſtruments of Speech; their Speech or Converſation one with another, is probably like unto that of the Angels, a Conveying one another's Sentiments to each other by Intuition; by which may be underſtood, either that by one Intellectual Glance, or ſingle Contemplative Act of the Soul, without the tedious Circumſtance of Diſcourſe or Argumentation, one Separate Spirit knows the Mind of another, as ſuddenly and inſtantaneouſly as one Man caſts a Look upon another; or elſe that by ſome External Signs and Tokens in their Aſpects, they perceive each others Thoughts and inmoſt Sentiments: And this way hold Intelligence and Correſpondence together.

Now to give ſome ſort of Light into this Converſation of Separate Souls one with another, by Intuition only, and not barely to Aſſert the thing in general: Tho' I will not ſay on this Point as the Schoolmen do, *viz.* that as Face Anſwers to Face in a Looking-Glaſs, ſo the Mind of one Separate Spirit Anſwers to that of another in the Glaſs of the ever-Bleſſed Trinity; in which Spirits both Human and Angelical, are ſuppoſed by the afore-mentioned Perſons, to Behold and become Privy to each others Thoughts and Conceptions: This is an odd ſort of Notion, having more of Fancy in it, than of Reaſon: But let us conceive what is more Accountable; *viz.* that there

is ſuch a mutual Conſciouſneſs among Spirits in the other World, or ſuch an Harmony and Conſent of Thoughts between them, that like two Uniſon Strings in diſtinct Muſical Inſtruments, placed near each other, ſtrike one String, and what Note that Sounds, the other will Reſound unto it; ſo 'tis with Separate human Souls; they are ſuch exact conformable Uniſons in Thought, Will, and Affection, that they have no need to hold Correſpondence by a tedious Circumlocution of Words, or by a long Train of Argumentative Inferences and Deductions, but they read each others Thoughts in their Looks, and converſe together by ſilent Glances and Intuitions.

For I am tormented in this Flame, &c.

This Deſcription of the Torment of *Dives*, as to the Kind of it, by Fire or Flames, is to be look'd on alſo at Preſent as Metaphorical; Expreſſing the Agonies and Diſquiet of the Suffering Rich Man's Mind, by the outward Anguiſh of Senſe; and that by an Element to Senſe moſt Grievous, Fire: For tho' at the Reſurrection Tophet or Hell ſhall be kindled, to receive the Raiſed Bodies of the miſerable Damned unto their Eternal Puniſhment; yet how Material Flames ſhould in the Interim, at Preſent affect with Pain a pure Separate Spirit, is Incomprehenſible: When indeed the Separate Soul is Reunited to its former Body, then 'tis conceivable that the Actings of the circumambient Fire upon the Raiſed Re-enliven'd Body, may convey by the Mediation of the Body, a dolorous Senſation to the Spirit encaſed in it; but how a ſimple Immaterial Subſtance as is the Soul of Man, ſhould in its State of Separation from the Fleſh, be Tormented with Material Flames, is wholly unconceivable: The preſent Torments then of the Damned are very Probably purely Spiritual, tho' Materially expreſs'd for the greater Terror to our Senſes; and this inſtant Puniſhment of the Damned, beſides the Gnawings of the Worm that never Dies, the Self-Condemnations of an Accuſing Conſcience, the malicious Perſecution of Devils, and the confounding Terrours of Endleſs Deſpair, or of ever coming out of that their miſerable Condemn'd Condition; are very likely alſo Horrors both inward and outward, Horrors both of the State of Soul, and of the Helliſh Place of the Damned, occaſion'd by God's Abſenting wholly the chearing Light of his Countenance, and frowning upon thoſe wretched Creatures with the Poſitive Acts of his heavy Diſpleaſure: Theſe terrible Puniſhments of the Damned, together with a ſure and certain fearful Looking for of a more Compleat Divine Vengeance, to be inflicted on them hereafter; theſe together with furious Rage and

and reſtleſs Indignation againſt themſelves, for having been the unhappy Authors of their own Damnation; with the Addition of horrid and afrightful Intellectual Repreſentations, creating Pain and Anguiſh to their Minds; may without the inſtant Puniſhment of Material Fire, (which the wicked are ſaid in Holy Scripture to be Conſign'd unto only at the Day of General Judgment) be the preſent Torture and Miſery of the Damned: Tho' doubtleſs there may be many more Puniſhments at Preſent inflicted on impious Reprobates in the other State, Unknown to and Unaſſignable by us in This; for who can ſet Bounds to the unappeaſable Fury of the Divine Vengeance in the other World? or can ſay, Hitherto doth it go, and no further? But certainly the inſtant Spiritual Puniſhments of the wicked in the Region of Miſery and Deſpair, which are already deſcribed, are ſufficient Determents from Sin to all Wiſe and Underſtanding Men, who value duly the Eaſe and Quiet of their Minds; and who conſider well how in the Separate State, the Soul lies nakedly expos'd to its own ſevere Laſhes of Self-condemnation, and to all Spiritual Inflictions from without, either proceeding from an Angry God, or from malicious and ſpightful Devils; Devoid at the ſame time of any Defenſive Diverſions or Recreations of Senſe, which in this Life leſſen Spiritual Uneaſineſs, Intercept and Damp Checks of Conſcience, and much Allay the Bitterneſs of ſober ſad Conſideration on our Aggravated Uncancel'd Guilt.

This Spiritual Puniſhment may be all the Preſent Hell and Torment of the Damned, tho I will not Poſitively Aſſert it to be ſo; for there may be many Ways within the Compaſs of infinite Wiſdom and Power, unknown to, inconceivable by us, of Puniſhing even Immaterial Spirits with the Element of Material Fire: But leaving the uncertain Conjectures of Human Reaſon, let us come to the infallible Determinations of Divine Revelation.

The Torments then of Hell which we are Aſſured of, are Deſcribed in Holy Scripture, that beſt of Aſſurances, to be Puniſhments not only of endleſs Duration, but alſo of moſt Acute and Exquiſite Anguiſh; Extream with reſpect to their Pain, as well as in regard of their interminable Continuance: As the Smoak of the Torment of the Damned, is ſaid in the Revelations of St. *John*, *to Aſcend for Ever and Ever*, ſo are the Tormented ſaid *to have no Reſt Day nor Night*, by reaſon of the Exquiſite Acuteneſs of their Torture and Anguiſh, *Rev.* 14. 11.

In Hell are Flouds and Torrents of God's Wrath, Rivers of Fire, and Blackneſs of Darkneſs for ever; Hell is a Place where the leaſt Suffering is infinitely Greater than the Greateſt here on Earth; where there's Variety, Extremity, and Eternity of Torments; not One way only, but a Thouſand, ten Thouſand ways of making a poor ſinful Soul miſerable, Everlaſtingly miſerable: And who can bear Variety? Who can bear Extremity? Who can bear Eternity of Torments? And yet all this we muſt bear, unleſs we forſake our Sins, and return unto God with an Univerſal Amendment of Life.

Here a Mixture and Interchange of Mercys Allays the Severity of our Afflictions and Occaſions of Sorrow; but in Hell there is nothing but pure unmingled Miſery; no Rebatement of the Edge and Pungency thereof: Nothing is to be Seen there, but Objects of Terror and Amazement; nothing to be Heard there, but hideous Howlings and Self-Execrations; nothing to be Felt there, but utmoſt Pain and Torment: Not one Day of Grief, and another of Mirth is to be met with in Hell, not one Hour of Pain, and another of Eaſe, as it fares with us here on Earth; no, All the Days, and All the Hours in Hell's Calendar, have Wo and Lamentation, Storm and Tempeſt, Showers of God's Wrath, Clouds and Blackneſs of Sorrow for ever, written upon them. There is not one Dejecting Croſs, and another Erecting Conſolation, as 'tis here in this Life; but all Croſſes, and all Curſes and Afflictions without any the leaſt mitigation, do concur in Hell like Lines meeting in their proper Center. O the Malignity, the Evil and Deſtructive Nature of Sin, whoſe ſhort Pleaſures and empty Profits, whoſe falſe Honours and Tranſient Acts of Wickedneſs, have an Infinity of Puniſhment for their Recompence! Oh who would Sin with *Dives* to be Tormented with *Dives*? Who would Partake of his Luxury and Intemperance, to become Partaker alſo of his extream Thirſt and Scortchings of Tongue, amidſt thoſe Helliſh raging Flames? Who would buy the Pleaſures of Sin which are but for a Seaſon, at the dear Rate of never-ceaſing moſt Exquiſite Sufferings?

Now to Juſtifie this Procedure of God with wilfully Obſtinate and finally Impenitent Sinners, in inflicting on them Infinite Eternal Puniſhments for Finite Temporary Sins; I do not Conceive that God's Sentence of Juſtice pronounced on them, doth ſo much inflict their Everlaſting Puniſhment, or cauſe it to be inflicted, as the impenitent Perſons own Evil Tempers of Mind, and their irreclaimable

ble vicious Complexions of Soul; for an unchanged unſanctified Temper of Soul is its own greateſt Hell and Torment; and unleſs God ſhould change the Nature of the Damned Spirit, he cannot change its Hell, nor make that Soul Happy which departs hence habitually unholy; for a ſinful Temper of Soul is ſo unſuitable and quite oppoſite to the Pure and Holy Joys of Heaven, that were an impure unſanctified Spirit Admitted into it, Heaven would prove Diſagreeable and a very Hell to ſuch an unrenewed Soul, and it would feel Pain and Grief in the midſt of Celeſtial Bleſſedneſs, for want of Suitable Entertainment to its vicious Inclinations: So that 'tis Sin in its own Evil Nature excludes a Damned Soul from Heaven, and inſtates it in Hell (a more Agreeable Place to its impious Helliſh Temper) as well as the Sentence and Puniſhment of a Juſt Judge, and offended Divine Majeſty; Sin does it Primarily and more immediately, God's Determinative Sentence ſecondarily only, and more remotely: Here therefore lies the Foundation of a Reprobated Spirit's Eternal Puniſhment for Finite Temporary Sins, 'tis impoſſible to recover ſuch a Loſt Soul to Repentance and Renovation of Nature in Righteouſneſs, its Day of Trial and Probation, of Grace and Salvation being over with it in the other World; and the wicked Spirit's own Incapacity for Heaven, ſhutting it out thence: What Injuſtice then can it be in God, to Exclude a Soul Eternally from Celeſtial Happineſs, which its own evil Temper Excludes it from ever Enjoying?

O this Accent of Helliſh Wo, Extremity, Eternity of Torment! Were there any the leaſt Mixture of Eaſe, any the leaſt Abatement or Intermiſſion of Pain, Hell would ſeem Heaven to the miſerable Damned; but this is the Emphaſis of their Miſery, the very Hell of Hell unto them, that 'tis a Place, or rather State of Puniſhment, the moſt Grievous, the moſt Intolerable, without Mitigation, without Eaſe or Relaxation.

There is the Worm that never Dies, there is the Fire that is never Quenched; there Fury and Rage againſt themſelves for having been the Unhappy Authors of their own Damnation, ſeiſes the miſerable Damned, and ever Tortures and Torments them: That inward Worm or Serpent of an Accuſing Condemning Conſcience, bred within their Boſoms by cuſtomary Wickedneſs, and an Accumulated Guilt, Gnaws and Wounds deep their Minds with an unappeaſable Remorſe; it turns back its Sting of Self-Reflection and Self-Condemnation on the Wretched Sufferers in Hell, and like the

cruel

cruel and unnatural Viper, does Execution upon the very Bowels of that miſerable Sinner, who gave Nouriſhment to it by his unrepented of Guilt and Wickedneſs; while it puts him upon ſuch ſad Reflections as theſe: "Wretch that I am, I might have been Eternally "Happy, if I would; if I had Believed, Repented, Choſen aright, "and Acted Obediently; thy Grace, O God, was not wanting towards "me; I might as eaſily have been Saved as Damn'd; thy Command-"ments were not Grievous; Sin, Satan, and the wicked World "enjoyn their Votaries far more Difficult and Burthenſom Services; "thy Service, O Lord, was perfect Freedom, in compariſon of the "vile Drudgery of Serving diverſe Luſts, and thoſe oftentimes Con-"trary and Oppoſite Evil Appetites and Paſſions: In Serving of Thee "I might have Served my Self by Thee; my Intereſt and my Duty "were cloſely conjoyn'd in the Laws which thou gaveſt me, had I "been ſo wiſe as to have Obſerved them: Alas I now diſcern, now "'tis too late to Remedy my fatal Error, the inſeparable Connecti-"on between Holineſs and Happineſs, betwixt Grace and Glory; "I now diſcern Sanctity both of Heart and Life, to be not only an "indiſpenſible Term and Condition of Enjoying Heavenly Felicity, "but I alſo apprehend it to be a neceſſary Qualification and Prediſ-"poſition thereunto; I diſcern that without Holineſs not only no "man Shall ſee the Lord, by reaſon of the Divine Determination to "the contrary; but alſo that without it no one Can behold God, ſo "as to take Delight and Satisfaction in his Divine Preſence: Fool, "Mad-man that I was, my Deſtruction is of my ſelf; I ſtand Self-"accuſed and Self-condemned; I have choſen Death, Death Ever-"laſting in the ſinful Error of my Ways, and being Self-ruined and "Undone, my Ruin ſits the heavier and more ſtingingly Afflictive "upon my Mind.

Theſe are ſome of the black diſmal Thoughts which in great part make Hell to a wicked Diſimbodied Spirit, before the Fire prepared for the Devil and his Angels ſeiſes it at the Reſurrection; Theſe are the torturing Reflections of Conſcience on a bad Life in the other World, which Eat as it were into the Soul, and Torment and Diſquiet it with an inexpreſſible Anguiſh!

Good Lord, give me my Portion with *Lazarus* here, rather than with *Dives* hereafter; give me my Hell on Earth, in a multitude of Affliction and Calamity, rather than my Hell in the other State; where Death and Annihilation would be a Bleſſing; where a Drop of cold Water would be accounted a Pearl of ineſtimable Price:

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Let us all then, *knowing the Terror of the Lord, be perſwaded to fly from the Wrath to come.*

Sixthly, I obſerve from the Parable, that there is ſomething like Charity and Good-will, even in Hell; and therefore ought to be much more of it here on Earth than there is.

When the Rich Man's Petitions to Father *Abraham* on behalf of himſelf were all fruſtrated and rejected, we find him turning his former Requeſts for himſelf, into Entreaties for his five Brethren; that one might be ſent from the other World to them in this, to convince 'em of a Future State, *leſt they alſo come into that Place of Torments.* It ſhould ſeem by this Paſſage, that Good Will to others, eſpecially Natural Affection to Kindred and Relations, is not wholly Extinguiſh'd even in Hell. It ſhould ſeem alſo hence, that Kindred and Relations ſhall have Knowledge of one another in thoſe Diſtinct future Regions of either Happineſs or Miſery in the other World; and conſequently, that their Natural Affection to each other there alſo Continuing, the future Happineſs of the Saints ſhall affect with Joy and Complacency the Spirits of their Kindred Saints, beholding them to be in Glory; and the intolerable Miſery of the Damned ſhall equally affect with Sorrow and Grief the Souls of their Kindred Fellow-Sufferers in Hell-Torments: Eſpecially if the Good Perſons have been contributary to the coming of their Relations to the Place of Bliſs and Glory, by their Good and Virtuous Examples; and the Bad Perſons have conduced by their wicked Pattern of Actions, to the coming of their impious Kindred to the Place of Torments: In ſuch caſes the Joy of the one, and the Grief and Diſſatisfaction of the other will be doubly Enhanſed.

But is there any Charity in Hell? Are there any there that wiſh well to Souls on Earth? Or rather are not the Damned Spirits, like Perſons infected with the Plague, deſirous that others might be made as Miſerable as themſelves? A very Learned and Judicious Author ſays on the Point, that *Dives* makes this Requeſt to Father *Abraham*, not ſo much out of Kindneſs to his Brethren, as to himſelf; that he might not be made the more miſerable by his Brethrens Practiſing after his Evil Example ſet them; and ſo be both the Occaſion of their Damnation, and alſo Aggravate his own, by the Increaſe of their Guilt, through the Contagion of his impious Pattern; and by conſequence that he might not bear a ſhare in his Brethren's Guilt and Puniſhment, as well as the whole Burthen of his own: Which if it be a true Obſervation, as I know not but it may be; for if they

who turn others to Righteouſneſs ſhall Shine as the Stars in the Firmament of Heaven, ſhall be made Happy with Redoubled Rays of Bliſs and Glory; then by a Parity of Reaſon, and by the Rule of Contraries, thoſe who turn others out of the right way of Piety and Holineſs by a bad Exemplar, and lead 'em into Sin, ſhall be puniſh'd with a Redoubled and Aggravated Torment; which if ſo, it mightily imports our Debauchees of the Age to Conſider, what an Evil Influence their Bad lives may have upon others, as well as on themſelves; and how they may be Puniſh'd in the other World for other Men's Sins to which they have been Contributary, as well as for their own: Which will greatly Aggravate and Enhance their future Puniſhment; and therefore ought to be a Determent to 'em in this life, how they lead others into Sin, by their wicked Examples, leſt it ſadly comes home to themſelves in the Concluſion of things.

And oh have not ſuch Perſons, have we not all Sins enough of our own to Anſwer for, but muſt we make other Men's Sins our own alſo, by promoting them through our Evil Pattern of Practice? Is not the weight of each Man's ſingle Perſonal Guilt ſufficient to ſink him into Hell, (were not God infinitely Merciful;) but muſt People Accumulate Weight upon Weight, by being acceſſary to other Men's Wickedneſs? Would not Hell be Hot enough for them, as heated by their own Perſonal Impieties, but muſt the Agents and Factors for the Devil, heat that infernal fiery Furnace ſeven times hotter, by propagating Sin through an infectious bad Example? Wicked *Dives* in Hell thought otherwiſe, tho' he thought it much too late to do him any good; and was for his five Brethren's not coming to that Place of Torments, leſt the Aggravation of his Sin by being the occaſion of their Guilt and Damnation, might add yet further Degrees of Torment to his own Sufferings.

Seventhly, From the Parable we learn, that ſhould God indeed vouchſafe to work a Miracle, or ſend one from the Dead for the Conviction of an obſtinate Unbeliever or vicious Perſon; yet would he not Believe and Reform: But the ſame Love to his Luſts and Vices which made him Proof againſt the Sacred Scriptures, thoſe ſtanding Motives and Arguments for Conviction and Reformation, would alſo render him unconvinc'd and unwrought on unto Amendment, by the Motive of a Miracle, or an Apparation from the other World.

No doubt if one of our Friends ſhould come from the Dead, and give us a terrifying Relation of the fatal Conſequence of Sin and Impenitence

penitence in the other World; how all vicious Practices and Debaucheries End in unſupportable Anguiſh and Pain, in the Gnawings of a Worm that never Dies, and in the intolerable Burnings of the Fire that is never Quench'd; and that this ſhall certainly be our Portion as well as his, who is come from that diſmal Place of Torments, if we Amend not our Lives, and prevent it by a ſpeedy Repentance and Reformation: This Diſmaying Scene and Repreſentation of Hell beneath, would certainly at firſt ſtartle an Infidel into Amazement and ſerious Conſideration, and into Good Purpoſes alſo of Amendment; but then an Habit and Courſe of Sinning, to which Suppoſe the Perſon thus viſited from the other World has been long Engag'd and Addicted in this, and his Loathneſs to leave his dear Habitual Luſts and Vices, as dear to him as his Right Hand or Eye, would prompt him to the finding out colourable Excuſes and Evaſions, why he ſhould not be convinc'd by the miraculous Apparition into a Reformation; which his Soul ſo much hated, and which his preſent vicious Intereſts were ſo much againſt.

'Tis True he would Grant, he had ſeen ſomething like an Apparition of one from the Dead, but how does he know but it may be his own Fear, or Melancholy Fancy and Imagination that impoſed upon him? A Brain diſorder'd and Over-heated does many times make People believe they ſee Repreſentations of things, which they really do not; and Darkneſs of the Night and ſolitary Lonelineſs raiſe Fears, and thoſe Fears oft-times ſtrange Apprehenſions of beholding Ghoſts and Spectres, which yet are the Creatures only of our Fancy. Beſides, how knows he whether the Apparition he ſaw, was the Ghoſt of his Departed Friend, or ſome Knaviſh Perſon, who deſigning to put a Trick upon him, and Deceive him into Seriouſneſs, Repentance, and Amendment, might Dreſs himſelf in the Exact Reſemblance of his Deceaſed Acquaintance, and ſo pretend to come to him from the other World? Such pious Frauds have been, and what has been, may be; and why not in this preſent Caſe?

But ſuppoſing the Apparition to be no Counterfeit, but a Real Ghoſt or Spirit from the other World; yet who knows whether it be the Ghoſt of his Dead Friend, or the Deluſory Appearance of ſome Sportive Devil, who may love to put a Cheat upon him he Appears unto, to Diſturb his Reſt and Quiet, and to fill his Head with unreaſonable Fears and Scruples, and thereby draw him to all manner of Superſtition.

Nay, the very Extraordinarineſs of the Apparition, inſtead of Awakening the Infidel Perſon into Conviction and Converſion, whom he Appears to; would on the contrary, rather render him Diſtruſtful of the Truth and Reality of the Viſion: For if there were *de facto* ſuch things as Appearances from the Dead (might he ſay) why are not others, my Neighbours, as well Allarm'd and Haunted with them, as my ſelf? Am I the only Unconvinc'd Perſon in the World? Or is this Means of Conviction, one coming from the Dead, Peculiarly proper to me, and to no other Perſon? Or if Proper for others alſo, why are not they vouchſafed it, as well as my ſelf? And if vouchſafed it frequently in Repeated Inſtances, would not then the Commonneſs of an Apparition from the other World, take away the Convincing Power and Efficacy thereof? And if ſo, what Greater Prevalency would one coming from the State of the Dead have upon Perſons unconvinced at preſent, than the Standing Motives and Arguments of the Inſpired Scriptures, have already had upon them? For if theſe Apparitions from another World were not frequently Repeated, their Singularity and Scarcity would make men ſuſpect their Reality; and if often Repeated, then the Uſualneſs of the thing would (as I ſaid) leſſen its Convincing Force and Energy: So that take it which way you will, the Sight of One Riſen from the Dead, would become Unconvincing to thoſe Perſons who Remain Unconvinced under the ſtanding Means of Conviction afforded 'em in the Holy Scriptures.

For if a Miracle, or the coming of one from the Dead would Convince, have not our Sceptical Infidels Numbers of that ſort of Conviction already vouchſaf'd 'em in the infallible Records and Oracles of God? Are there not therein Regiſter'd ſeveral Inſtances of Perſons Rais'd from the Dead by a Divine Power? Was it not uſual with the Prophets under the Old Teſtament, and more eſpecially with our Lord and Saviour under the New, to ſend again to the Living, thoſe that were once Dead? And one *Lazarus* he really brought from the Boſom of *Abraham*, after he had been Dead four Days; and yet notwithſtanding this Convincing Evidence of the Reality of another World, of the Immortality of the Human Soul, and of the Divine Miſſion and Authority of Chriſt our Redeemer, the whole Sect of the Sadducees deny'd ſtill that there was any Reſurrection, any Angel, or Separate Human Spirit; and the main Bulk of the *Jews* and *Gentles*, who ſaw theſe miraculous Reſurrections wrought by our Lord and Maſter, continued however as Unconvinced of his being

being the Meſſiah ſent of God his Father, as they were before theſe Miracles were effected: Nay Jeſus himſelf did actually Riſe from the Dead by his own Power, and came and Preach'd to the World in a far more convincing Manner than the Ghoſt of *Lazarus* would have done, if the Rich Man had had his Wiſh; and yet the five Brethren to *Dives*, continued Unconvinced and Unconverted; and ſo did the whole Body of the *Jewiſh* Nation likewiſe: Whence we may reaſonably infer, that ſhould one or many Riſe Now from the Dead, for the Conviction of the Infidels of our Age, neither would theſe New Reſurrections from the Grave, have greater Efficacy on Unbelievers at preſent, than thoſe in our Saviour's time had; whatever they may Pretend in Asking a Sign from Heaven: or from the other World: No, it would not have any more Efficacy; for their Luſts and Vices which now render our Sceptical Infidels Blind and Impregnable to the Settled Means of Conviction contain'd in the Goſpel, would render 'em alſo Unconvinc'd by the Evidence ariſing from a Miracle, or even by that of one coming to 'em from the Dead. None was more Confident than the Rich Man in the Parable, that if to the Teſtimony of *Moſes* and the Prophets was ſuper-added a New Miracle, of one coming to 'em from the Dead, his five Brethren Dead in Sins and Treſpaſſes, would certainly Believe and be perſwaded; but you ſee our Saviour and Father *Abraham* affirm the direct contrary: For tho' Senſible Evidence be the higheſt Advantage in the World unto Perſwaſion, yet theſe things, Appearances from the other Life, are under no Divine Appointment to Conviction and Converſion, as are the Holy Scriptures. It is not therefore to be expected that any Providence of God, tho' ſo wonderful as that of one coming from the Dead, ſhould work upon thoſe Souls any Convincing and Converting Change, upon whom the Word of God doth not work it; This is that Divine Ordinance Appointed for Conviction and Converſion, and to which accordingly the Holy Spirit joins it ſelf, to render it Effectual; and if the Change in Unbelievers and vicious Perſons is not wrought by This, God will work it by nothing elſe. Thoſe who are Unconvinc'd of a Life and State after this by the Goſpel, which *hath brought Life and Immortality to Light* in a more Illuſtrious Diſplay than formerly, God will afford 'em no other Means of Conviction; becauſe the Teſtimony of the Holy Scriptures is abundantly Sufficient for that Purpoſe: And the Devil is not ſo impolitick an Evil Spirit, as to go about to Convince that Perſon of a future State, by an Apparition unto

unto him, who without it would have continued an Infidel; for he has him faſt already under his Infidelity and Impenitency, and Satan will not be ſuch a Fool, ſo Divided againſt himſelf and his own Intereſt, as to Appear to that Man, and Convince him into Converſion and Salvation, who was his own before; and ſo to loſe him Eternally both in Soul and Body: They therefore who will not be Convinced of another Life but by an Apparition from the Dead, muſt never expect to ſee one; they are concluded under Infidelity, if that Means of Conviction will only do; for neither will God ſend one from the other World to ſuch a Perſon, neither will the Devil of his own accord Appear to him. O let us all cloſe with the Publick conſtant Means of Grace and Salvation, of Conviction and Converſion afforded us in the Holy Scriptures; and not be heedleſly hankering after new and fanciful ways of our own chuſing: Moſt certainly the ordinary Means of Grace are ſufficient for the Salvation of our Souls, and will be Effectual unto that End, if we be not wanting to our ſelves in our own Endeavours.

Eighthly, and Laſtly, From the Parable we learn alſo the unalterable State both of the Bleſſed, and of the Damned in the other World; *There is a great Gulph, Abraham* tells the Tormented Rich Man, *between him and them* who lye weltring in Hell-flames, *ſo that they who would paſs from him to them cannot, neither can they paſs to him that would come from the infernal Place of Torments:* By which words our Saviour ſeems to intend, not only that thoſe in Heaven and Hell hold no Correſpondence or Intercourſe together, but likewiſe that they are ſeverally lodg'd in an immutable State; thoſe that are Happy, are Ever to Continue ſo; and thoſe that are Miſerable, are unchangeably fixed in that wretched Condition.

The unalterable State of the Bleſſed ariſes from the irreverſible Decree and Ordination of God that it ſhould be ſo; from the Immutability of his Promiſe of Eternal Life to the Righteous; which has render'd it Juſtice in God to make it Good; from the Confirmation of the Bleſſed in Holineſs by the Beatifick Divine Preſence, beyond danger of a Relapſe; from the Aſſimulation or Conformed Likeneſs of their Habitual Tempers and Diſpoſitions of Soul, to the Divine Nature and Imitable Perfections: So that being Unalterably Like God in Holineſs, the Saints in Heaven cannot but be Unalterably Belov'd by him; and being immutably Belov'd by the Deity, they cannot but immutably Love him, and find themſelves Happy in his Love.

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The Unchangeableneſs of the miſerable Tormented State of the Damned in the other Life, ariſes from the irreverſible Divine Decree and Sentence of them to Eternal Damnation; from the withdrawing of the Means of Grace, and happy Advantages for Converſion and Salvation, Enjoy'd in this life, but which ceaſe and are at an End in the other; from the Incapacity of the miſerable Subjects of Damnation their being Ever Retrieved from it; it being impoſſible to Renew thoſe to Repentance, who Depart hence impenitent and unconverted: Their State of Trial and Probation being over in the next World, and they being Sealed up under an utter Deſpair of Divine Mercy and Reconciliation, and conſequently under an Obdurate Impenitency, and ſo under an irretrievable Sentence of Damnation.

Now this Conſideration of the immutable State of miſerable Souls after Death, ſhould Engage us all with the utmoſt Seriouſneſs and holy Diligence to Secure our Everlaſting Happineſs; when we have our Good or Bad Fortune in the other World but once to make, while only this Short, Uncertain, Hazardous Life laſts, and yet this our Future Fortune to be Determined by our Behaviour here, for Ever hereafter; when there is no Retrieving, no Undoing, or Amending in the other State any Fault or Erroneous Defect left in the Buſineſs of our Preparing for Eternity in this; but *as the Tree falls, ſo ſhall it lie* to all Eternity, as ſaith the Holy Scripture; as Death leaves us, ſo the Judgment of a ſtrict impartial God will find us; if Holy, then Happy; if Wicked and Impenitent, then Everlaſtingly Miſerable: When things ſtand thus with us, undoubtedly we had need *give all Diligence to make our Spiritual Calling and Election ſure* at preſent; and to *work out our Salvation with Fear and Trembling* Now, becauſe there is no Working of it out tho' with Lamentation and Wo in the World to come.

'Tis a Controverted Point, whether the Day of Grace and Salvation Laſts with us as long as the Day of our Life laſts; but whenever the Day of our Life Ends, the Day of Grace certainly Ends together with it: In the other World the Means of Grace, the Workings of God's Holy Spirit, the Hopes of Glory are at an End with us; the Offers of Pardon and Reconciliation through a Saviour are at an End: God will then Try us no more, he will Bear with us no longer, he will move and Solicit us to Accept of Grace and Mercy for no further a Space; but ſuch a ſtate of Soul as we are Settled in when we go out of this World, we ſhall be fixed in in the other to Endleſs

Endleſs Ages; and there will be no Hopes, no Proſpect, no Poſſibility of changing it into a Better, for Ever hereafter.

O Eternity, Eternity! Who can without the moſt ſenſible Concernment Contemplate this Endleſs State of Joy or Wretchedneſs hereafter? 'Tis a Stream which always flows, a Duration which never ceaſes, a Torment in the impenitent Damned which is always a Killing them, and yet never puts an End to their wretched Beings; where God's Juſtice, God's Vengeance is in its full Tide, without any Ebbing; continually a pouring Streams, Waves, Floods of Divine Fury and Vengeance upon the Ungodly; upon the finally Obſtinate and Impenitent; upon the Purpoſing Deſigners only, but real Delayers of their Converſion and Amendment.

The Damned in Hell may perhaps have a Sight of Heaven, but it ſhall do 'em no Good, it ſhall only ſerve to Torment 'em with a more Quick and Pungent Senſe of their Loſs; but they ſhall never come nigher to Enjoy Heaven; there is a great Gulph between: And the Bleſſed above may perhaps have a ſight of Hell-Torments beneath, but only to give them a livelier Senſe and Reliſh of the Happineſs they Enjoy, and to raiſe higher their Gratitude and Thanksgivings to God, for his Grace and Aſſiſtance afforded them, for the Merits of our Saviour, and his free undeſerved Gift Eternal Life.

O Hell indeed! when a Sight of Heaven it ſelf, out of Envy and Deſpair of ever Enjoying it, adds Miſery to the Wretched Souls in Infernal Torments! When God, as in the Deſtruction of *Sodom* and *Gomorrah*, rains Hell even from Heaven on thoſe miſerable Caitiffs! And that Celeſtial Bliſs and Glory which gives the Bleſſed Comfort, and Extacy of Joy; adminiſters to the Damned Torment, Extremity of Wo and Anguiſh!

O my Brethren, we ſhall all e're-long within a ſhort time, be in one or other of theſe Two ſtates; be either in the Condition of the miſerably Tormented *Dives*, or in that of the Joyfully Beatified *Lazarus*; be either lying on a Bed of Flames with the one, or elſe in *Abraham*'s Boſom, a Place of Bleſſedneſs with the other: And there will be the impaſſible Gulph of God's fixed unalterable Determination to either State, betwixt that of Happineſs and that of Miſery Everlaſting! And then our having Received our Good things in this life, will never make Amends for our Suffering Evil things in the next; nor, as we find by the Parable, will there be any Obtaining by our utmoſt Cries or Entreaties, the leaſt Allay

or

or Alleviation of our Pain, if we are ſo wilfully Unfortunate, as to come by our Sins and Impenitency into that woful Place of Torments. There we muſt continue for an Eternity of Ages, if ever we come thither: No one will be ſent from the Regions of Bliſs to cool our Tongues, no Angel from Heaven to comfort us, or in the leaſt to Aſſwage our Miſery!

O Dreadful State! O intolerable Miſery! What can we Do, what can we Suffer too much to Eſcape it? And yet we Do very Little, and are for Suffering nothing at all, for Parting with not ſo much as our ſhameful Luſts and Vices to Avoid it. Ah our Judge ſtandeth at our very Door, to Admoniſh us to Prepare for his Judgment; Eternal Joy, Eternal Woe, and the Place of our Eternal unchangeable Aboads, ſtand at our very Door, Expecting us; There are but a few Moments of Time between us and Eternity; but this thin Vail of Fleſh between us and that Future State, between us and that Unfordable Gulph; and we are daily Dying and Stepping in, never like to Return again, 'till we come to Judgment; and yet as preſumptuouſly Secure are we, as careleſly unmindful of this Future State, as if there were no ſuch thing, no ſuch unchangeable After-Condition. We ſhall all ſhortly be in it; Oh that fancying it juſt at hand, we might Religiouſly Prepare for its coming!

Methinks I hear *Dives* calling out, *Father* Abraham *have mercy on me, and ſend* Lazarus *to help me*; Methinks I hear *Abraham* Anſwering, Son, thy Prayers and Tears come now too late, thou ſhouldſt have uſed them ſooner; there is no Help for thee, the Door of God's Mercy is ſhut, the Gulph betwixt me and you is fixed, and 'tis now the Time only of Severe, inflexibly Severe Divine Juſtice.

This Life, my Brethren, is the Seaſon, and that the only one, to hear the Directions of God, and to comply with his Deſign of our Salvation; but if we hear not *Moſes* and the Prophets, the Son of God and his Apoſtles Now, there will be no further Endeavour uſed to Perſwade us; if the Sign of *Jonas*, Chriſt's Reſurrection to Life, has not had its due Effect upon us, to Convince us of the Divinity of his Perſon, and of his Doctrine, as alſo to Raiſe us from the Death of Sin, to a Life of Righteouſneſs, no other Convincing Sign ſhall be given us; neither ſhall there be any more Riſing from the Dead, 'till we our ſelves Riſe to come to Judgment: The Sacred Book of Conviction is ſealed, as well as is the unpaſſable Gulph fixed. If we will not hearken to the Convincing and Converting

Calls of God's Holy Word and Bleſſed Spirit at Preſent, hereafter we ſhall be only Call'd to hear his Condemning Sentence, and to Confeſs its Juſtice; and then a knowing Age, as this is, will be the moſt improper to plead Ignorance; nor will a Chriſtian of this Country dare to ſay, he wanted Notice of the Life to come, and of the holy Way leading thereunto. O may we all in this our Day, both Know and Do the things which belong to our Everlaſting Peace, before they be for Ever hid from our Eyes!

Which God of his Mercy grant we may, for the alone Sake and Merits of his Son, our Saviour Jeſus Chriſt: To whom, together with thee O Father, and thy Holy and Ever-Bleſſed Spirit, be Aſcribed, as is moſt Due, all Honour, Praiſe, Might, Majeſty, and Dominion, from this time forth and for Evermore, Amen.

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ERRATA.

Page 5. line. 3. for *Immaterial*, read *Material*. p. 6. l. 11. read *Deceaſe* for *Deceaſes*. p. 16. parag. 2. l. 2. for *Doubting it*, read *Doubting of it*. p. 28. l. 3. read *it is*, for *they are*. p. 42. parag. 2. l. 15. for *it*, read *if*.

Books